

1507/1319

T H E
Nature, Title and Evidence
O F
E T E R N A L L I F E
Given in
J E S U S C H R I S T
By the G O S P E L
B R I E F L Y S T A T E D.

In Three P A R T S.

By WILLIAM NOKES.

Will a Man leave the Snow of Lebanon for the Water of a common Spring? Or shall cold flowing Waters be forsaken for those of a strange place? Jer. 18. 14.

Say not in thine Heart who shall ascend into Heaven to bring Christ down? Or who shall descend into the Deep to bring up Christ from the Dead? The Word is nigh thee even in thy Mouth, and in thy Heart. (viz.) the Word of Faith which we preach, Rom. 10. 6, 7, 8.

LONDON, Printed for Jonathan Robinson at the Golden Lyon in St. Paul's Church-yard. 1709.

THE
NATURE, TIME, AND EVIDENCE



OF THE

CHRIST

BY THE

REV. J. H. LITTLE

OF THE

UNIVERSITY OF OXFORD

IN A COURSE OF LECTURES

DELIVERED AT THE

UNIVERSITY OF OXFORD

IN THE YEAR 1866

AND PUBLISHED BY

JOHN HENRY LITTLE

OF THE

UNIVERSITY OF OXFORD

IN THE YEAR 1866

AND PUBLISHED BY

JOHN HENRY LITTLE

OF THE

UNIVERSITY OF OXFORD

THE
PREFACE.

READER,

THE Belief of a future State is a common Sentiment interwoven in the Constitution of all Men tho' they live in distant Climates, under different Modes of Government, and distinct Rites of Worship. An expectation of glorious Immortality after we have passed the appointed Changes of Time generally possesses the Inhabitants (at least) of the Christian World.

The Deluded Race of Apostate Adam much mistakes the way of
A 2 Sal-

The Preface.

*Salvation till the Holy Spirit convince
Man of Sin and Righteousness.*

*The Judicious Author of the follow-
ing Exercitation has apply'd his ma-
ture Thoughts both to correct Men's
flattering Expectation of future Bliss,
which is founded on Ignorance of
God's Righteousness and Man's Impo-
tency; and also to describe the true
Nature of Faith in its direct Accesses
to the Son of GOD ordain'd by the
determinate Counsel of Eternal Love to
pass thro' the necessary services of a
Mediator to reconcile GOD and
Man. Where the Reader may find a
clear Discovery of CHRIST's Fur-
niture for his Mediatory Perfor-
mances, to be the Author and Per-
fecter of Life in the Elect given to
him by the federal Transaction be-*

tween

The Preface.

between the Father and Son before Time began, and also the Infallible Testimonies to confirm our Faith and Hope in the Execution of his Trust.

The Two pleasing Accomplishments that recommend any Discourse to publick Approbation, (viz.) The Importance of the Argument and the useful management of it, may be observ'd in the following Pages ; where soundness of Doctrine, Variety without Superfluity of Words, Conviction in Argument, Perspicuity in Order, together with a nervous Intertexture of inspired Testimonies will entertain those that desire to know the Truth as it is in JESUS.

That the following Discourses may be serviceable to commend the Person and Performances of CHRIST JESUS our Lord to a World that has

The Preface.

has generally but crude Apprehensions of his Glory, to vindicate Christian Doctrine from the bold Practises of some of this Age, to inform the Ignorant, support the Weak, and establish many in the Doctrine according to Godliness, is the Hope and Prayer of us,

Yarmouth,
March 4. 170².
Wrentham.

Eliezer Birch,
Aug. Plumsted.

ERRATA.

Page 20. l. 19. for *begin*, r. *being*. p. 22. l. 1. See Huetii
Demonstr. Evang. prop. 9. Cap. 73. Jesus vita. l. 7. f. *is*
is, r. *He is*. p. 36. remove † to l. 11. p. 56. l. 25. Before
He was I am. l. 25, 26. blot out Before. p. 76, l. 16. r. re-
pent. p. 87. remove † to l. 1.



AN^c

A N
H Y M N
T O
CHRIST JESUS
T H E
ETERNAL LIFE.

I.

Where shall the Tribes of *Adam* find
The Sovereign Good to fill the Mind?
Ye Sons of Moral Wisdom, show
The Spring whence living Waters flow.

II.

Say, Will the *Stoicks* flinty Heart
Melt, and this Cordial Juice impart?
Could *Plato* find these Blissful Streams
Amongst his Raptures and his Dreams?

III.

An Hymn.

III.

In vain I ask ; for Nature's Power
Extends but to this mortal Hour :
'Twas but a poor Relief she gave
Against the Terrors of the Grave.

IV.

JESUS Our Kinsman, and our God,
Array'd in Majesty and Blood ;
Thou art our Life ; Our Souls in Thee
Possess a full Felicity.

V.

All our immortal Hopes are laid
In Thee, our Surety, and our Head ;
Thy Cross, thy Cradle, and thy Throne
Are big with Glories yet unknown.

VI.

Let Atheists Scoff, and *Jews* blaspheme
Th' Eternal Life, and *JESUS* Name,
A Word of his Almighty Breath
Dooms the Rebellious World to Death.

VII.

But let my Soul for ever lye
Beneath the Blessings of thine Eye ;
'Tis all the Heav'n I hope above
To see thy Face, and taste thy Love.



I. Watts.

T H E
Nature, Title, and Evidence
O F
E T E R N A L L I F E

Given in
J E S U S C H R I S T
By the Gospel.

Briefly Stated from

i Epistle of J O H N Chap. V. ver. 13, &c.

TH E Beloved Disciple, and Apostle of Love doth in this Verse express the very Design and Scope of this Epistle; but especially of that Argument which he prosecuted in this Chapter, beginning at the 6th. Verse. It is particularly in reference to the Discourse immediately fore-going, that he adds, *These things have I written that ye may know that ye have Eternal Life;*

B

which

which should ingage us with solemn Diligence to enquire into the Title and Evidence of so great Blessedness here set before us.

The Apostle writes to those, *who did believe on the Name, i. e. Person, Authority, Power, Grace of the Son of God, that they might believe on the Name of the Son of God*; this Simplicity of Style, is admirable and instructive. They *who believe*, must be going on from *Faith to Faith*; they must be more Establish'd and Confirm'd in it; and *knowing that they have Eternal Life in Him*, this will produce those Powers of Faith which otherwise are unknown.

Some general preliminary Remarks will more fully open the Sense of this excellent Text, and prepare our Minds the better to consider and understand the Subject Matter of the following Discourse.

I. It is one great Design of the Love of God speaking in Scripture, That they *who have Eternal Life should know that they have it*. The Word of God is written for this End, that the Children of God by Election, being Called, and Saved by Faith, should have Comfort and Joy in believing.

They



They who do not carefully seek, and with all diligence and study pursue this Knowledge, are not only wanting to themselves, and to that Honour which God their Father should have by them, but also to the Designs and Purposes of His Love and Grace towards them. This is true Religion and Wisdom, to have the written Word so living and abiding in us, as that our Souls may bear a suitable Impression from all the Concurring Parts of it; and of all that *Truth, Righteousness, and Grace* which it reveals. Nor can it be thought that they prize *the Gift of Eternal Life by the Gospel*, who neglect either the Receiving it by Faith, or this Knowledge that they have it. This indeed, is to be endeavour'd for other and higher Ends; but we may, and ought also, herein to propose our *Peace, and Joy unspeakable and glorious in believing.*

2. They who are Partakers of the *Gift and Grace of Life in CHRIST JESUS*, may assuredly, and with divine Certainty know that they have it; and this by ordinary Means. This follows necessarily from what is just now said; but it must

be more largely asserted. This Knowledge indeed, as it is a reflex Act depending on a particular Evidence of the Truth and Validity of Faith, whereby we *receive this Gift*, and of those Graces whereby this Life abides and works in us, is not itself an Object or Act of Divine Faith. To *believe in the Name of the Son of God to the laying hold on Eternal Life in him*, is not to believe of, or concerning ourselves, that we have this Life either in him or in us; our Hope in CHRIST, is not the same with that good Hope which we may on just Reasons entertain of ourselves, that we are true Believers, we in Him, and He in us by Faith: Yet this Act of Faith in *apprehending Christ, and Life in him*, may be so clear and strong, as to carry its own Evidence and Assurance in it in the very exercise of it; and the *Spirit of God*, who knows the Will and Heart of GOD, by whom the Holy Scriptures were written, and have a Divine Revelation or Interpretation in us, and by whom Faith is wrought with Power, is the Author of this Knowledge that we *have Eternal Life*; And therefore, if this Knowledge is not an
Object

Object of Divine and Infallible Faith, yet is it an Act of Divine Persuasion and Assurance. This Knowledge is *absolute and infallible*, with respect to this Doctrinal Assertion, That *all who in Truth believe in the Name of the Son of God, have Eternal Life*: It is *Divine and Certain* in true Believers, as to the Persuasion and Evidence which they have, or may have in, and of themselves. This Knowledge, as well as Faith itself and all other Graces, is attended with its opposite and contrary acts in the renewed Soul: Remaining Darkness, Weakness, Bondage always restrain, sometimes obscure and eclipse it; but it is not hereby made void and null. In the *blessed Reformation*, when the *Everlasting Gospel* was preached as with a *new Commission and fresh Unction*, the true Doctrine of *Faith applying and appropriating Christ and Salvation in him*, did express a *divine Assurance* in the very *Definition* of it *; in which if the power of Divine Faith and Joy experienc'd by them, made them

* Mr. Marshall's Gospel Mystery of Sanctification:
Direct. 10.

Speak less accurately; yet may we pronounce of them, Oh happy Confusion or mistake of Words, caus'd by the excess of Divine Light and Grace! And have too much Cause to suspect, that the Light of Faith in which they Imbraced and Preached the *Old and New Gospel* shines not so clear and pure to us, as it did to them.

3. They who *have Eternal Life, may not know* that they *have* it. We should be ready to account those to have perverted the *Faith of Jesus*, to have departed from the *Faith of the Gospel*, who lose the *Doctrine and Hope of this Divine Assurance*, if we consider, that in the Nature of the thing, it must seem strange to us, that any who *happily partake in this Gift, should not know this their Happiness*. Is this *unspeakable Gift* insensibly bestow'd, confer'd, receiv'd? Can any receive this *Divine Gift* as at un-awares, as 'twere minding other things; not knowing the *Grace of God* to them, nor their own *Acts towards Him*? Is this *Gift and Grant* made over to us only by some secret *Act of the Will of God* concerning us, and without us? or is this
Deed

Deed of Gift committed for us into the Hands of an able Mediator, undertaking and transacting all things without us? Is this Gift actually bestow'd and convey'd where it is not received? Or can it be receiv'd by us without the most active Concurrence of all the Powers of the Soul? Are there no preparatory Works upon the heart to give notice and intimation of such a Gift design'd and offer'd? no special and solemn Acts on *God's part and his Spirit* in conferring it, on our part in *apprehending and receiving it*? Doth *Eternal Life* come into the Soul, and not make a mighty and sensible Renovation in it? Are there no consequent Acts and Engagements mutually necessary upon the giving and receiving this Favour and Benefit? *Has Life, obtain'd by Faith no Knowledge or Sense in it*? Thus strange it should seem to us, that any who have Christ the Son of God, who have *Eternal Life in him*, should not know that they have it; but should still need further Instruction and Help that they may know it. Yet our own Experience may convince us, if we are Believers indeed, that this strange

B 4

thing

thing is very common ; the Reasons, or rather Causes of which are evident, and many: Some have so little Insight in the Nature of the *Covenant of Eternal Life by the Gospel*, as that they are wholly incapable of a *Divine Assurance* concerning their Election, Redemption, Salvation in *Jesus Christ*. Some know little of the Nature, and proper Acts of that Faith which is in them, and whereby it should Evidence itself to be the *Faith of God's Elect*: and it may be their Faith itself doth not apprehend its glorious Object, but with so many Qualifications and Conditions intervening, as makes it in this respect uncertain and ineffectual: *That Faith must directly unite the Soul to Christ, as our Life which shall work the assured Hope of Eternal Life given in him.* Others are so much Strangers to Reflex Acts upon what passeth within themselves, and on the various occasional Interests depending and managed in a State of Grace, that it is in a manner impossible they should know themselves, and what they are or have. Others in whom the Doctrine and Work of Faith is more clear, and who would, as it were, natu-

naturally enjoy this Hope and Assurance are try'd by Providence, oppress'd by the World, buffeted by Satan ; and Faith is not so lively, but Sins and Temptations are as strong, and prevent their *Faith from abounding unto Assurance and Joy.*

4. But in all Cases it is sure, that they *who have not Eternal Life, cannot know that they have it.* Our first Care must be to attain it by Faith. Our next Concern, is, to know that we have it. * Indeed, here ariseth a very great and puzzling Difficulty ; at least, seemingly such : If I do not know that I have true Faith unto *Life Eternal*, then I am in my own sense and Apprehension, as One that has it not ; and am more reasonably concern'd to seek to attain true Faith and Life by it, than to examine and prove, whether I have it or not. In what Case and Circumstance can I at any time suppose my Soul, which should ingage and encourage me to search and endeavour to know that I *have Eternal Life* ? Shall I first suppose it, and then seek the Proof of

* Mr. Shower's Sacramental Discourse of Assurance.
it ?

it? But if my first Design and Supposition be false, is there not great Danger that all my After-reasonings and Inquiries, should be vain and delusive? If I suppose it but as uncertain, is it not best for me to acquaint myself more fully how God gives it, and to stir up my Soul to those Acts by which it is receiv'd? Or rather, How can I stir up myself to the Acts of Life? or how can Life be known, but by its native Sense? Is not Man wholly both Passive in this Life given, and in this Knowledge of having it? God may give both in His own Way and Time: Man must be found conversing with those instituted Means which have a Divine Presence and Blessing residing in them; Ministers, in God's Name, may preach Life into dead Souls; and may assure those who believe, that they have *Eternal Life*; but in both, Man is wholly Passive, and without any other Capacity or Obligation than to exercise Reasonable Faculties in the Use of Instituted Means, (of Instruction, Conviction, Persuasion) by which Sovereign Power and Grace do visit dead Souls with the Blessing of Life, and draw forth the Vital Powers in Believers

lievers unto a sensible Discovery. In short, is this Life an external Blessing, which lies hid in the Will of G O D towards me in particular? and then what can I do to know it, till it shall be revealed in that Universal Light which shall at last make manifest the Counsels of God, and the State of Men? Or is it an internal Power, infus'd and inherent in my Soul? and then how can I but know it? or how can it be known otherwise than by exerting those proper and peculiar Acts whereby it cannot fail to shew itself?

The more full Answer to what is here alledg'd, must be refer'd till I come to speak of the Title to this Life given in Christ, and which lies hid with Christ in God. Let it be observ'd at present, That the Work of Religion in the Heart and Conscience is a great Mystery, as well as the Doctrine of Godliness in the Word: that the Work and Power of G O D the Spirit, his Way in the Soul, is incomprehensible to our Reason, and not to be express'd by any Words of our Wisdom. That the most serious Humility, and an inward Experi-

12 *Evidence of Eternal Life*

Experience, are necessary in all right Thoughts and Apprehensions of these things: That there is an admirable and unaccountable Concurrence of our Reasonable Faculties with Divine Power, in the very first Acts, and happy Moments of conveying and forming this Life in the Soul, and of renew'd Power and Divine Grace in *knowing that we have it*. That there are two distinct Persons, Natures, Principles and Powers in every true Believer: and the Divine Character in him must be *brightned* by special Emanations of the *Spirit of Life*, and excited unto the proper Exercise of those Acts by which it was communicated, that it may be discern'd: That they whose living Souls, and spiritual Senses, are capable to judge of these Things, do with great simplicity of Mind and Reasoning determine, that such who *have eternal Life given them in Christ*, and form'd in them by the *Spirit*, may yet *not know* that they have it; and it is their Duty to search, try, examine, and prove themselves, in the use of all proper Helps, *That they may know that they have it*. Having premised these

these general Remarks, this Text, as it is the Conclusion of the Argument managed from v. 6. doth offer to our Consideration these Three general Points:

- I. *Eternal Life given, had, and known to be possess'd.*
- II. *The manner of giving, and Title to the Gift in Christ.*
- III. *The Evidence of this Title, that ye may know that ye, &c.*

First, The Blessing of *Eternal Life*, and the true Sense and Import of it in the Language and Doctrin of the Gospel, natural Light doth not discover, common Reason doth not receive the true Knowledge of *Eternal Life* revealed in the Gospel. The Language of the Law, and of a Pharisaical Spirit, speaks *Eternal Life* to be obtain'd hereafter as a Reward, *Mat. 9. 16. Rom. 2. 7.* The Gospel presents, and Faith apprehends *Eternal Life*, as the *Gift of Grace* in *Christ Jesus*: Thus this Apostle, *John* especially, speaks of it both in

14 Evidence of Eternal Life

in his Gospel and Epistles, John 3. 36. 4. 14, 36. 5. 24, 39. 6. 53, 57, 68. 7. 38, 39. 8. 12, 52, 53. 10. 28. 11. 25, 26. 20. 31. 1 Epist. Joh. 1. 4. 2. 24, 25. *Eternal Life* is the full comprehensive Blessing which Grace ordain'd, and to which the Righteousness of CHRIST intitles those who believe; even as Death is the whole Curse which Sin merits, and Wrath inflicts, Rom. 5. 21. In following after Righteousness, Godliness, Truth, Love, Patience, Meekness, and in doing Good-works, we lay hold on *Eternal Life*, thereby making our Calling sure, as by the proper Exercises of it; and our Election sure, as by the Effects and Evidences of it, 1 Tim. 6. 11, 12, 19. Here I shall first inquire, In what Sense this Life is call'd *Eternal*. 2. What this *Eternal Life* doth intend, and in whom it doth exist and reside. 3. The Manifestation and Communication of it.

I. In what Sense this Life is call'd *Eternal*.

1. This Life is *Eternal*, not only because it abides for ever, but because it has been from Everlasting. It springs and flows not immediately

36. immediately from the Nature of God, as
 38. the Fountain of Life to his Creatures, but
 26. from the sovereign Purpose of the Father's
 25. Love and Grace to his Elect. The Life
 five and Immortality brought to light in the Go-
 1 to spel, and of which we partake in being
 in Saved and Called with an holy Calling, is,
 eath the Revelation of the Purpose and Grace of
 and God given us before the World began, 2 Tim.
 wing 1, 9, 10. The Faith of God's Elect imbra-
 ruth, ceth the Hope of Eternal Life, promised before
 oing the World began, Tit. 1. 2. This is the great
 Life, import of the Doctrine of Election, to
 y the magnify the Excellency of the Gospel-
 ection Dispensation in Revealing the Covenant of
 es of Eternal Life, made and transacted with
 shall CHRIST from Everlasting, That God
 Life is blesseth us by the Gospel in time, according
 1 Life as he chose us before the Foundation of the
 exist World, Eph. 1. 3, 4. That whom he fore-
 and knew, them he calleth, Rom. 8. 29, 30. And
 call'd all Blessings receiv'd by Faith, were given
 because in Christ before all Time, when CHRIST
 been JESUS was set up, Ordain'd, Acknow-
 vs not ledg'd in Heaven as the Mediator, High-
 liately Priest, and Surety of the Covenant of Life
 and Peace. The Gospel is the Transcript
 of

16 *Evidence of Eternal Life*

of Eternal Counsels, which are all executed by it.

2. This *Eternal Life* has in all Ages since the Fall of *Adam*, been known and enjoyed in the Church of GOD by the Divine Promise, and thro' Faith in Him, in whom is *Eternal Redemption and the Promise of Eternal Inheritance*, Heb. 9. 12, 15. The Everlasting Gospel, is, That way of Life and Salvation, which being Fore-ordain'd in the Eternal Counsels, was declar'd in the first Promise of Grace, and is the *Common Salvation and Blessedness of the Children of God* in all Ages. This *Life* deriveth from one *Common Head*, in whom all the Children of God are gathered together, making One Mystical Body, and becoming One Spirit in, and with him. This is the Church, House, Temple, Body, City of the Living GOD, in which only *Eternal Life*, and all Fulness dwells. This Creed is as ancient as the first Promise, *I believe One Catholick Church, and in it Life Everlasting*. This is the One Faith, One Body, One Spirit; here God hath commanded the Blessing of Life for evermore.

3. This

3. This *Eternal Life*, not only abides for ever, but it *never could fail*; it is such, not only because it is of a Divine Nature, not only by the Will and Promise of GOD, not only from an unalterable Purpose and irrevocable Decree, but because of that *inviolable Union between God and Man in Christ our Head*, which is the sure Foundation and eternal Spring of it. GOD never ceaseth to be the *Living God*; the Image, Nature and Life of GOD in the Soul of Man, has Immortality in the very Principle of it; but unless the *Union* of Man with GOD be *inviolable*, such as cannot be dissolved, we have not *Eternal Life* in the Gospel Notion of it. This *Life Eternal*, is the Mystery of the Gospel of CHRIST JESUS: There is no *inviolable Union between God and Man*, but in his *Person*, and by his *Covenant*, in which all the Elect, as a Body prepared for him, do constitute One CHRIST Mystical, in and with him the Head. What the *Royal Psalmist* speaks of the Formation of the Natural Body, admiring the fearful and wonderful Work of GOD therein, may with a sublime Elegancy be apply'd to this Mystery; and fill'd

C

with

with a Sense of this, we shall adore those Thoughts and Counsels of the Eternal Mind and Wisdom by which this Head was form'd, these Members were fashioned: *How precious are thy Thoughts unto me, O God, how great is the sum of them !* Psal. 139. 14---17. What *Christ* speaks in Prophecy of his Natural Body which *God* prepar'd for him, that he might in it offer an Atoning Sacrifice, and do all the Will of *God*, fulfil all Righteousness, this being apply'd to this Mystical Body, Redeem'd and Sanctify'd by Him, will produce that grateful Acknowledgment, *Many, O Lord my God, are thy wonderful Works which thou hast done, and thy Thoughts to us ward, none can order them unto thee,* Ps. 50. 5, 6. This is that *inviolable Union between God and Man ; and from hence Eternal Life.* And this Union is so near and intimate, so full and compleat, as no other Adherence of any reasonable Creature to *God the Fountain of Life*, is equal or like to it.

From what is said, may appear the Ignorance and Mis-apprehension of Common People, who by *Eternal Life*, directly understand

derstand or conceive the perfect Vision and Fruition of God, which the Souls of the Blessed Enjoy in Heaven; thus putting at a distance from them that *Eternal Life* which the Gospel declares Believers to be, whilst in this World, possess'd of in CHRIST their Head, and by his Spirit thro' Faith uniting them to Him, *John* 3. 36. Which first Error produceth more and leads even Persons of Study and Learning to discourse of this *Eternal Life* under the Notion of the Heavenly State and Bliss, after a Philosophical manner, as if that *Eternal Life*, which is the great Discovery and Promise of the Gospel, did consist in the Perfection of a Reasonable Soul united to GOD, its original Object and Center, in the most intense, constant and delightful Acts of Contemplation, or in that full Evidence and Assurance which it gives of the Resurrection of the Body and the glorious Immortality of the whole Man, of which CHRIST JESUS was the First-fruits and Pledge in his rising from the Dead. It is true, that Heaven is the Region where this Life breaths and acts freely; Believers will not fully know

much less enjoy *Eternal Life*, till *Christ* shall appear, and they shall see him as he is, and be made perfect in his Image and Likeness: but the Gospel Discovery of *Eternal Life*, doth not consist in that general Notion of the Heavenly State, of which they who knew not the Gospel have spoke many things well. *The Things which Eye hath not seen, nor Ear heard, nor could enter into the Heart of Man to be conceived of till God revealed them by his Spirit, in which Eternal Life consists*, do concern God's coming down from Heaven into our Flesh, returning in our Nature to Heaven, revealing the Love of the Father, giving us that Grace and Salvation, which the Gospel only reveals; *the Things which God prepared for those who waited for him, Isa. 64. 4. compar'd with 1 Cor. 2. 9. Eternal Life* begin consider'd as the Reward of Obedience in the future State, 'tis disputed, Whether it be of Grace, or by Works? Whether Repentance, Sincerity and perfect Obedience, are not the Conditions of it? From whence other Disputes arise, Whether Faith be not in a Complex Sense, and comprehending other Graces and Works, the

the Condition of our Justification and Salvation? Or, Whether Faith only Justifies; but our Salvation depends on Good-works as the Conditions? with many other Points: All which cease and vanish, if what is here more darkly Propos'd, and will be more largely Explain'd, be the true and direct Notion of *Eternal Life* in the Doctrine of the Gospel.

What has been hitherto said concerning *Eternal Life*, will be more evident, by Considering

II. What this Life is, and in whom it doth exist and reside? This Life is *in the Son*; and we cannot know what it is, but as we see it in Him. * This is his *Name*, by which his Person and Property is express'd, *The Eternal Life, who was with the Father from everlasting, and was mani-*

* Sermonem Vitæ nuncupat Ap. & in eo Vitam esse dicit, quia homo a Deo per peccatum Alienatus, communicatione Vitæ perditâ, ut spem Immortalitatis recipiat in ejus verbi Communionem recipi oportet. Et Carnem Ipsam in quâ residet vivificam nobis reddit. E Cœlo descendens, Vim istam in Carnem quam induit, diffudit, ut inde ad nos vitæ Communicatio promanaret, & piis in hoc sita est Eximia Consolatio quod vitam in propria Carne respiciant *Cato. Inst. l. 4. cap. xvii. Sect. viii.*

Tested to us in our Nature and Flesh; the Son of God both in his Eternal Subsistence with God, and also in that Image and Character of his Father's Authority, Speaking and Doing even as the Father, which he sustains on Earth, and maintains from Heaven. It is the *Son of God*, not only in his Divine Person, but in relation to us, coming from the Father, to make known the Father and his Will to us; and to have all Authority and Power as Lord and King over us: Thus also He is the *Word of God*, who was with God in the Beginning, in whom are all the Counsels and Ways of God, by whom the Worlds were made and for Him; by whom God speaks, and reveals his most secret Counsels, and to whom the whole Administration of the Kingdom of God among Men is committed; the *Word of his Wisdom, Grace and Power*. He is not a base titular Son, so call'd because God gave him more full Instructions than other Prophets, and eminent Authority in his House and Kingdom, nor yet doth the Sacred Scripture give Him this Name and Title, purely to signify his eternal Be-
ing

ing and Abode with the Father, but also as He is the *Messias* who should come, whom the Father should send; who should *speake the Words*, and *do the Works of God*, as being One and equal with Him, and who as King in Mount *Sion*, should rule in and over the People of GOD, *Pf. 2. 6--10. Pf. 89. 26, 27. Heb. 5. 5.* † He is the *Eternal Life*, not only in himself as GOD the Son, but in what He is *made* of the Father to be unto us, in what He hath receiv'd of the Father for us. For *as the Father has Life in him*, so as that in Him all Creatures, *as such*, live, move, and have their Being; *so he has given to the Son to have Life in him*, (John 5. 26.) to quicken whom he will, that in Him all should live who are Blessed. Thus it is *Eternal Life*, to know the only True God, and Jesus Christ whom he hath sent, (Joh. 17. 3. 1 Joh. 5. 20.) Yea, thus J E S U S himself is the True God and Eternal Life, not only Personally, but Relatively; not only in his own Being and Nature, but by the Will and Appointment of GOD; not only as being

† Valdesso div. Confid. 8. & 109.

with GOD and in his Bosom privy to, and bearing a part in all his Counsels, but as manifested to us in our Nature and Flesh. Thus this Apostle describes and represents him in the Beginning of this Epistle, *That which was from the Beginning, both in Eternity, and of the Gospel preached by him, which we have heard, which we have seen with our Eyes, which we have looked upon, and our Hands have handled of the Word of Life: that which we have seen and heard declare we unto you; for the Life was manifested, and we have seen it, and bear witness, and shew unto you, that Eternal Life which was with the Father, and was manifested to us; and this we shew and declare to you, that ye also may have Fellowship, a Community of Life and Blessedness together with us, as our Fellowship is with the Father and his Son Jesus Christ.* This is the same with what this Divine Writer as an Evangelist historically declares, *John 1. 14. The Word was made Flesh and dwelt among us, and we beheld his Glory, the Glory as of the Onely Begotten of the Father, full of Grace and Truth, and of whose Fulness we all have received, Grace for Grace, by way of Fellowship.*

Fellowship and Community with him, parallel and answerable to that Grace which in its Fulness rests in him. What this Apostle speaks of *Christ the Eternal Life*, gives us a clear understanding of what the Apostle *Paul* expresseth to the same purpose, admirably harmonizing with it, *Grace given us in Christ Jesus before the World began, now made manifest in the Personal appearing of our Saviour Jesus Christ, who has brought Life and Immortality to light through the Gospel.* This He hath done not only more visibly in his abolishing Death by rising from it, and ascending to Glory and Immortal Blessedness in Heavenly Places; but *the whole Gospel Declaration of the Person of Christ, and of the Will of God in him for the Salvation of Men*, doth discover the true Nature and Mystery of *Eternal Life*. Of this I shall now endeavour to give a more full Account.

Having shewn, *who is this Eternal Life*, who is this *Divine Person* in whom it resides and dwells; I shall make it my Business to represent and declare the Nature and Manner of this Life in him, *who is therein the Eternal Life, as he is full of*
Grace

Grace and Truth, and we of his Fulness, receive Grace for Grace.

This Life comprehends all Spiritual Blessings in Heavenly Things with which Belivers are blessed in him; all that belongs to the Perfection and Dignity of the most Perfect State and Injoyment of Life, and this consider'd in a way of Recovery and Salvation. *This Eternal Life therefore has a threefold various Display in Christ Jesus: * In his Person as God-Man, the Temple of the Deity, the Mediator between God and Man. In his Character as our Surety in a State of Humiliation, bearing Sin: In his exalted State, having all Things given into his Hands, all Authority, Power and Judgment committed to him, and sending the Holy Spirit. His Person as Immanuel, God with us, speaks the Presence of God subsisting in him, Vision of him, free Communication with him, Wisdom, Grace, Power and Blessedness from Him, which dwelt in the Man Christ Jesus, in whom the Fulness of the Godhead dwells bodily. This is the most absolute Notion of Eternal*

* Dr. Goodwin, on Eph. i. 10.

Life. His Character as a Surety in a State of Humiliation bearing Sin implies his fulfilling the Law, reconciling us to God, abolishing Death and the Curse, destroying the Foundations of Satan's Kingdom and Power over Men; thus he brings *high his Righteousness, and our Salvation.* In his exalted State He is possess'd of Glory and Power, sends the Holy Spirit, prepares Places in Heaven for Believers, is Lord and Judge to give the Reward of Blessedness, and so *actually and compleatly* Confers that Eternal Life which is the *Glory of his Person, the Merit of his Sufferings, and Blessing of his Covenant,* according to the Will of God, even the Father. But these Things must be Explain'd and Prov'd more fully.

Having thus open'd my Scheme concerning the true Gospel Doctrine of *Eternal Life*; I shall, before I proceed further, give a Definition or Description of it. *Eternal Life*, is, The Eternal Habitation or Dwelling of God, in the Man Christ Jesus, as an ordain'd Head of the Mystical Body, who tho' he did not then *actually exist*, yet was with God as the Foundation of his Counsels

28 *Evidence of Eternal Life*

fels and Ways towards Men, and the *Covenant of Eternal Life* was then establisht in him. This Life was *Personally* manifest in the *Incarnation* of the Son of God assuming the Human Nature in its *Relation* to a chosen Number of Men given to him for a Seed, and did act in him to the abolishing and destroying the Power of Sin and Death which had enter'd into the World. This Life is communicated and apply'd to the Elect by the *Spirit of Christ*, working Faith in the Heart, and thereby uniting the whole Man to CHRIST, and the Father by him, by such voluntary Acts in and by which the Divine Power has an effectual Working and Abiding in the Soul, and the good-pleasure of this Goodness of GOD is accomplish'd. The Immunities, Privileges and Dignities of this Divine State and Life, are, The *Adoption*, in relation to CHRIST the Son of GOD, Believers being made by Grace what He is by Nature; *Justification*, in relation to CHRIST'S Performance as a Surety, making Reconciliation and bringing in an Everlasting Righteousness; *Redemption*, from all the Power of Evil, Sin,

in, Sorrow and Death; and *Glorification*, bearing the Image of the *second Adam* in Heavenly Dignity and Blessedness. The Actions of this Life, consist in the true Knowledge of G O D, his Will and Works; in Righteousness, or a Conformity of the Powers and Operations of the Mind and Will to the Counsels and Ways of G O D, in a pure and fervent Love, Dependence, Adherence, Resignation, Delight, Zeal, Praise to G O D ||. The Advantages and Enjoyments of this Life, consist in a full and absolute Sufficiency of all good Things given to Believers in the Covenant of Grace, and *its exceeding great and precious Promises*, in which the grand Charter is express, *Life, Death, Things present, Things to come, Heights, Depths, All Things are yours; for ye are Christ's and Christ is God's*. The Revelation and full possession of this Life shall be when JESUS CHRIST, who came the first time bearing sin, shall Personally appear the second time in the Glory of the Father, and his own Glory, to be glorify'd in his Saints,

30 *Evidence of Eternal Life*

and admir'd in all them who believe. This is that *Life and Immortality* which is brought to light by the Gospel. And thus our Saviour has assur'd us, *He that heareth my Words, and believeth on Him who sent me, hath Everlasting Life*, John 5. 24. Thus our *Life* lies hid with Christ in God; that when he who is our *Life* shall appear, we may appear with him in *Glory*, Col. 3. 34. This God Ordain'd, Reveal'd, Accomplisheth; this *Mystery* being Reveal'd in the Gospel cannot be comprehended as it obtains in Christ, God-Man, in Believers made one *Flesh* and *Spirit* with him, and in the *Fullness of the mystical Body*, that Church Universal in which the *Glory* of the Lord dwells, and shall rest for ever.

I. JESUS CHRIST is the *Eternal Life*, he is *Immanuel*, GOD with us. * The Presence of GOD, manifested by special Means of Knowledge and Faith, establishing his Covenant with his People whom He takes unto an holy Fellowship with himself, is the Spring of that *Eternal Life*, Blessedness and Salvation, which

* Archbishop Usher's Immanuel.

neither is, nor can be known or enjoy'd but in the Church of GOD; to see the Face of our King and God, is the light of Life, Ps. 16. 11. and 36. 7,--10. Now the Presence and Face of GOD, are eminently and peculiarly to be seen in the Person of CHRIST, the Image of the Invisible God. Exod. 23. 20, 21. A near Access to, an intimate union with, a real subsisting in and under the Supports of the Godhead, is necessary unto a vital Fellowship in suitable Acts and Injoyments: The most glorious and beatifying Object, doth not emit or communicate any quickning or abiding Influences, but where it draws to a corresponding Union with itself: The Union between the Divine and Humane Nature in One Person, CHRIST JESUS, doth infinitely excel all other Ways of God's dwelling with Men, or of the Union of any Created Beings with GOD. From this Union there results that Divine Light, Knowledge and Vision of GOD, that free Communication with the Deity, and all Wisdom and Grace from thence, whereby the Man CHRIST JESUS was anointed and qualify'd unto the highest Charges.

32 *Evidence of Eternal Life*

Charges, Offices and Dignities, which can belong to a fit and able Mediator between G O D and Man *. In this Divine Person, God-Man, there is a continual Representation of the Divine Nature and Perfections beyond what any mere Creature can make; a living Oracle of the Divine Will and Pleasure, and Treasury of Divine Grace and Power, so as that in him the Glory of the LORD always shines, *and they who see him, see the Father also.*

This *Son of the Blessed*, is the highest Testimony and Pledge of his Love and Good-will to Men: He comes to restore and re-unite Man to G O D, the Relation which the Father bears and owns to him, is the Foundation of all our Acceptance with God, and Confidence in him as our Father and God; and so he is the *Covenant of God* to his People, and *our Way to the Father*. And He being Man as truly as He is God, doth not only Act from God to us, as God's Plenipotentiary, intrusted with all sufficient Instructions and Powers to ingage our Return to God,

* Dr. Owen of the Person of Christ.

but he also Acts for us towards God, to represent our Persons, to offer up our Services and recommend them to his Acceptance with pleasure and delight; so that we come to God by him, and in him have free Access with boldness to the Father. *And he that believeth that Jesus is the Son of God, God dwelleth in him, and he in God, 1 John 4. 15. ** This is the first Branch of the Gospel Doctrine of *Eternal Life*.

This *Eternal Life* was promis'd and given in the first Declaration of Grace to fallen Man, That *the Seed of the Woman should bruise the Serpent's Head*; afterwards further explain'd, That *in him should all the Nations of the Earth be blessed*. This Promis'd Seed, is a Divine Person, who should become Man, who tho' One, is many; comprehending in him a numerous Seed given to him, which should partake in his Victory; and who should slay the Enmity which was between God and Man, and restore Man unto Blessedness in God; Man who fell by Pride as-

* Coccei summ. Theol. cap. 22. Sect. 31,—36.

suming to be as GOD, shall be recover'd by GOD becoming Man: Man standing in the Image of GOD forfeited Life and Happiness, for himself and Posterity by Sin; Man fallen under the Dominion of Sin shall be saved by a Second Head, in whom is never-failing Strength. Man who sin'd by hearkning to the Delusions of his own Reason, shall be recover'd by the simplicity of Faith in another as his Life and Strength. Man who by his own default broke that Union and Harmony which was between GOD and his Image shall by another Head, and by *Faith incorporating* into him be restor'd unto a more wonderful Union and Nearness to GOD *. The first Covenant standing in Man's Personal Obedience and Strength being found Weak, a second Covenant in the Hands of a Mediator, depending only on Sovereign Almighty Grace, shall bring Glory to GOD, Salvation and Blessedness to Man. The State and Circumstances of things in which this Divine Oracle was spoke, did serve to Explain the wondrous

* Valdesse div. Confid. passim.

Sense and Interpretation of it. This is the true Doctrine of *Eternal Life*, a Discovery of it suitable to that first Age. This *Eternal Life* convey'd in the first Promise of Grace had a most glorious Representation in those early Times by the *Prædiums* of CHRIST's future Incarnation; *The Lord, the Angel of the Covenant* appearing, in shape as a Man, and that not only by occasional Visits, but so as to maintain a constant relation of a *Shepherd*, of a *Patriarch* or Head, in the Families of GOD *; of which dying *Jacob* makes a remarkable Confession, *Gen. 48. 15, 16. God before whom my Father Abraham and Isaac did walk, not only in his Fear, but under his Conduct. God my Shepherd all my Life unto this Day, the Angel my Redeemer from all evil, bless the Lads.*

This *Eternal Life*, was shadow'd forth to *Israel* by the various Tokens and Symbols of God's Presence, Residence, dwelling and walking among them, viz. the Holy-Land, the Tabernacle, the Ark, the Temple, the Holy of Holies, and the Glory of the

* Fleming. Christol. Vol. 1. p. 219. & Vol. 3.

36 *Evidence of Eternal Life*

LORD as a bright and fiery Cloud resting on the Tabernacle, and filling the Temple *. All which were Types and Figures (as were also many eminent Persons) of *Immanuel*, GOD with us, who should dwell among us, should publish glad Tydings, Peace and Salvation, at whose Presence it should be proclaim'd to the Cities of *Judah* and to *Jerusalem*, Isa. 52. 7. *Behold your God, The Kingdom of God is among you.* The Land of *Canaan* was *holy*, not because given by Promise to a Chosen People, but because GOD dwelt among them, whose Presence is Light, Glory. Life, Sanctification, Blessing †. The Temple was not chosen as GOD's Palace and Residence, but in Type of the Body of CHRIST, the true Temple of the Deity; *What House will ye build to me? or what is the Place of my Rest? On him will I look, who is poor, humble and meek, and who regardeth my Word*, Isa. 66. 1, 2. His Incarnation is in earnest Prayer prophesied, ch. 64. 1,--3. His Preaching to the

* B^p. Patrick of the Witness. Vol. I. † Fleming. Christol. Vol. I. p. 192—194.

disobedient *Jews*, and the success of his Gospel among the *Gentiles*, is describ'd, ch. 65. His Title is expressly mention'd, and the Kingdom which He should set up, ch. 65. 16. *He who bleisseth himself in the Earth, shall bless himself in God, Amen; the Truth; and he that sweareth in the Earth shall swear by God, Amen, &c.* In him GOD dwells; in him is GOD's rest; to him did GOD look when he was poor, afflicted, despis'd, a Servant in a state of Obedience *. GOD bless'd his People from the *Holy Temple*, and all *Israel* was oblig'd to look to it in their Addresses to GOD: *Daniel's* History is made illustrious hereby; and *Jonah* speaking of himself in the Whale's Belly, in the bottom of the Sea, affirms, *My Prayer came unto thee, into thy holy Temple.* CHRIST is our *Ark*, GOD's Presence, Testimony, Covenant, Strength, to help and save his People, in him are hid all the Treasures of Wisdom and Knowledge; the *Angels* stoop and bow to pry into these Treasures; and the *Mercy-seat*, the Throne of Grace, are establish'd in his

* Hilar. Pi&ct. De Trin. l. 5. p. 55—57.

Propitiation. The Tabernacle and the Temple where GOD Recorded his Name, were the Places from whence God gave forth his Laws, Statutes and Judgments, even all things which He would give in Commandment to the Children of Israel; where was the Urim and Thummim, the Divine Oracle: In CHRIST, and by him is the standing Revelation of the whole Will of GOD; He spake the Words of GOD, as One who came from Heaven, speaking on Earth the Things which he had seen and heard there, not by any Preparatory, ascent to Heaven like *Moses* going up on the Mount, but by the Fulness of the Godhead dwelling constantly in Him, in whose Person Heaven and Earth, GOD and Man are joyn'd, so as that the same time he ascended into Heaven, descended from it, and was in it. He was no sooner inaugurated into his Office and Charge by Baptism, but he manifested himself to be the Son of God, the King of Israel, by an Act of Omniscience, as a Divine Oracle, declaring what as Man he could not know, promising from *αὐτῶν ἀρτι* from henceforth to shew greater things than this, even the Heaven open, and

*Angels ascending and descending on the Son of Man, i. e. by many sure Tokens to prove and evidence the most free and open Communication between Heaven and Himself, John 1. 51. Mark 9. 1,---8. Matt. 26. 64. From henceforth ye shall see the Son of Man sitting on the Right-hand of Power, and coming in the Clouds of Heaven, i. e. By my Ascension, and by the Holy Ghost coming down from on high, as by sure and evident Proofs ye shall soon know this. The Psalmist much desir'd and delighted to see the Beauty of the Lord in his House, to enquire in his Temple, to see his Power and Glory in the Sanctuary. But in the Face and Person of JESUS CHRIST this is manifested to us, which was but shadowed forth to them. I conclude, That God dwelling in Christ, was the Substance of all that Glory in the Shadow and Figure of which Israel rejoyc'd * : That the Doctrine and Hope of Eternal Life, was known in the Church of Israel by these Symbols of a Divine Presence, more than by any Na-*

* See Dr. Sherlock of the Immortality of the Soul. and a Future State, Ch. 3. Sect. 4.

tural common Light, or any other Revelation of Truth and Grace made to them; and that *Canaan*, and the Temple, and their holy Solemnities, were not Types of the Heavenly State, but in a remote Sense, and as they did primarily and immediately respect the Person of CHRIST, in whom *Eternal Life* is given to us, as to them, and in believing on whom, now that He *has finished his Works, and is entered into his Rest*, (Heb. 4.) *we do enter into God's Rest*, of which the first Sabbath and the Land of *Canaan* were a Type, and from which GOD did exclude an Unbelieving People, even when they dwelt in *Canaan*. That *Christ is the Eternal Life*, in whom the Principle and Power of Immortality resides; in whom is our Claim of Life and Salvation; in him the inviolable Security of Grace and Blessedness; He is the Pattern and Pledge in whom is the present Possession, and in his future Appearance will be the full Manifestation of Life in Eternal Glory. And a true and well instructed Faith doth apprehend and lay hold on Eternal Life, not in the Essential Perfections of an Absolute God, known
and

and enjoy'd by us; not in the Native Perfections of a Reasonable Soul and Spirit beholding G O D's Face, and satisfy'd with his Likeness; not in the Accomplishment of the promises of G O D as Judge giving the Rewards of Righteousness and Obedience to those who persevere to the End in their Duty and Service to Him; not in the full and confirm'd Happiness or the Future State of Glory; not in any of all these Views and Respects, so properly as in *Christ the Eternal Life*, and in us as Members of his Glorious Body, for which his Fulness is appointed, and in which it dwells.

2. But we must further Consider this *Eternal Life as the Reward of Labour and Obedience, of Sorrows and Sufferings*; as wrought out and purchas'd in a State of Humiliation by Him who was able to bear Sin, to overcome Death, and the Prince who had the Power of Death. The Common Opinion of Mankind consents in this, that Happiness is not so a Native Blessing, but that it must be attain'd by Labour and Tryals; it must not be only G O D's Gift, but also Man's Honour and

42 *Evidence of Eternal Life*

and Reward ; Works of Obedience and Righteousness fulfill'd, are the *Condition of Eternal Life*, and of that Covenant by which it is given and confer'd. This is true both in the *first* and *second Adam*. The *first Adam* indeed had not, nor could have the *Promise of Eternal Life* in the Gospel Sense ; for if he had stood and obey'd, and been confirm'd in Happiness, yet could he never have attain'd that *Union with God* which is *infinitely peculiar* to the *Person of Christ*, and that *Eternal Life* which resides in him for his Body. † Gospel Blessedness far excels that Life and Happiness which should have been for ever enjoy'd by Man in case of continu'd Obedience. The *second Adam* had *Eternal Life* always, and naturally residing in Him, yet so as that the Character which He took upon himself as Mystically comprehending in his own Person a numerous Seed whom he represented, and in whose places and stead he acted, did oblige him to fulfil the Law of Works and

† Dr. Chauncey's Doctrine according to Godliness, Part I. ch. 18. q. 41, & 47.

Obedience, which being given to the first Man, must be fulfilled by Man. And God being offended by Man, Man being under a Curse, Sin having entred into the World, and Death by Sin, Satan having Power over Man by Conquest, and a kind of Right or Authority by the Sentence of the Law against him; all this Evil must be overcome by Him who should bring *Eternal Life* and Salvation to Man, that as Sin had reigned unto Death, so Grace might reign through Righteousness unto the free Gift of *Eternal Life*. And no One could abolish this Death and Curse, remove and turn this Enmity which was rais'd between God and Man, break this Allegiance and Subjection of Man to Satan, but the Son of God and the Son of Man, and that by bearing our Sin, by being made a Curse for us: the Seed of the Woman must overcome the Death which Man had incurred, the fatal Principles of which, consist in Enmity with God, and a passive and active Subjection to Satan; and in breaking the old Serpent's Head, his Heel must be bruised, he must taste of Death.

This

44 *Evidence of Eternal Life*

-This is the great Mystery of the Everlasting Gospel. That G O D should be made very Man, born of a Woman, partaking of Flesh and Blood, is wonderful, and worthy of all acclamations of Praise and Joy from Angels and Men; but that this *Son of God* should not appear in *Form and Dignity* as such, but should have the likeness of sinful Flesh, be in the *form of a Servant*, Phil. 2. 6,--8. accounted a Sinner, forsaken of G O D, despis'd and condemn'd by Men, and in general appear as the most accursed Man living upon the Earth, this is amazing to Astonishment! Yet thus it *became Him, of, and from, and for whom, are all Things*, to order it; thus it *behoved Him to suffer*, who should bring Children, Sons to Glory, who were themselves made subject to Sin and Death, Heb. 2. 10,--15. He assum'd our Nature, and became Man, for this very End, that by right of Consanguinity and Proximity our Sin and Curse might devolve on Him, and his Life and Blessing might derive to us, that as the Son of Man our Iniquities and Miseries might fall upon him, and as the Son of G O D he might bear them away from

from us. He was a Man, not by ordinary Generation, but by Divine Formation; not by a meer passive Birth, but voluntary Undertaking; a *second Man*, coming by his own Will and Divine Mission on purpose that He might restore lost Sinners by doing and suffering what the Law and Justice of God required of them.

The *Son of God* in the Nature of Man, was not in himself a Subject to the Law which oblig'd us, much less could He be liable to Shame, Sorrow and Death; but being voluntarily become Man, to Redeem and Save Man, the Law by which Man should have obtain'd Life, and which being violated condemn'd Man to Death, did take hold on him in all its Demands, and He was *made* under the Law, *made* Sin, and *made* a Curse, that the *Righteousness of the Law* might be maintain'd and *fulfilled* by him, and *in us*; and this Righteousness being accomplished, Sin, the Curse, Death being abolished, *Eternal Life* reigns.

Having thus Stated the true Notion of *Eternal Life* by *Jesus Christ*, (as an Undertaking Surety from Everlasting, as an

Ingaged

46 *Evidence of Eternal Life*

Engaged Sponsor before his Manifestation in the Flesh, and as actually fulfilling the Demands of Justice, the Righteousness of the Law in his Obedience unto the Death) I shall now briefly Prove from Sacred Scripture the Influence of this Righteousness, as the Meriting-condition of *Eternal Life*.

This Obedience of the Son of God, must be Consider'd in general, as it speaks a State of Subjection to his Father voluntarily undertaken by Him; an agreed Law of Dependence, Resignation, Submission to GOD in whatever Commands of Duty; a declar'd profess'd Purpose of Honouring, Obeying the Father, doing his Will and Command, seeking his Glory *. Thus CHRIST constantly acknowledg'd his Father's superior Authority over him; *I glorify my Father, I speak not of myself; but my Father who sent me gave me Commandment what I should say and what I should speak: Even as the Father gave me Commandment, so do I: and I know*

* *Staynoe's Salvation by CHRIST alone, Vol. I. ch. 8. Dr. Goodwin of the Mediator.*

that his Commandment is Life Everlasting. Thus CHRIST tho' a Son, was made a servant, learn'd Obedience, and was subject and gave Honour to him far beyond any Consideration of Duty and Service from Creatures. And the Law of Righteousness which takes place between those who are Equals, did require answerable Returns of Honor and Favour from God his Father, and not only as by Promise, but of strict Right he did demand, *Father have glorify'd Thee on Earth, do thou glorify me with Thyself* in Heaven. This Obedience must be further Consider'd in its proper Respect to the Law of our Nature at first given to Man, that he should obtain Righteousness and Life by it: The Law given to Man must be fulfill'd, and that by Man; and the Promise which said, *Do and Live*, must not be in vain, must not shew its force only in Cursing Man for Disobedience. The Character of the Mediator God-Man, and his voluntary state of Subjection to the Father, must not make us over-look the Man CHRIST JESUS, and his being as such made under the Law to obey and accomplish

plish it. The first Errors which arose in the Christian World concerning the Person of CHRIT, did tend to swallow up the Humanity in the Divine Power to which it was united; and so made void the whole Capacity and Merit of the Man CHRIST JESUS; and the *Primitive Fathers* were oblig'd to Prove, That the *Word made Flesh*, had not only the Fulness of the Godhead, but also the Truth of our Human Nature. *Jesus, Verbum Caro factum, in suis perfectus, in nostris verus.* Hilar. And some Learned Men since seem to regard the Undertaking and Performance of the *Mediator*, as not duly to acknowledge the Obedience and Righteousness of the *Man Christ Jesus* supplying the Place of the *first Adam*, and performing that in which he fail'd. But this Innocent, Righteous, Holy Person did also Suffer, and that not only wrongfully, but justly; not only Affliction, but Punishment; not only from Wicked Men, but from the Righteous GOD his Father. * He was therefore judg'd as a

* Dr. Barrow's Sermon on the Passion.

Criminal, condemn'd as a Malefactor, numbered in his Death among Transgressors, because He stood as such in the Court of Divine Justice: He who knew no Sin, was made Sin, and it pleased the Lord to bruise him, and to awake the Sword of Justice against him. This made Death so grievous and terrible to him, that He cry'd out as One forsaken of God, and all the Powers of Human Nature and Spirit in him were shaken and disturb'd. Such was the Obedience of the Son of God. And the Will of the Father, and his own Will herein, was, That as Sin had abounded to Condemnation and Death against Man, so Grace should much more super-abound to Justification and Life for Man; that by such his Obedience He might put away, abolish, make an end of Sin, fulfil, bring in an everlasting Righteousness, raise a Stock of Merit for Man. Thus God was more honoured by the Obedience, than He had been dishonoured by the Disobedience of Man: Sin was disgrac'd condemn'd, punish'd in his Sufferings, more than it could be by our Miseries: The Law was perfectly fulfill'd by Him, beyond what it could

E

ever

ever have been by us ; and this He did as a *second Adam* and Head, for *Many*, for the *All* who were included in his Covenant ; and *Eternal Life* is given as the Reward of Righteousness performed by Man. God in his Majesty, Law, and Justice being thus honoured and reconciled, Satan was herein conquered ; the Law of Sin and Death being abolished, Satan the Prince of Death was subdued ; he who did lead all Mankind in Captivity was himself led Captive ; all Dominion and Power over Man obtain'd by Fraud and Usurpation, and maintain'd by the Curse standing against Man, was hereby disannull'd and disarm'd ; and Jesus, who reconciled us unto God, did thereby redeem us to himself, to be his Right and Property ; and in Him is our Life, Righteousness, and Blessedness. He is the God of our Righteousness and Salvation, who spake in Righteousness, i. e. in Judgment, travelling in the greatness of his Strength, mighty to Save. He has pleaded our Cause, restor'd our Right, spoil'd our Enemies, and obtain'd for us *Eternal Life*.

But we must further Consider this *Eternal Life* as possess'd by Jesus Christ in his Exaltation

Exalted and Glorify'd State. He dy'd on the Cross, but He rose from the Dead; and by his Resurrection was justify'd in the Spirit to be the Son of God, and to have fulfill'd all Righteousness for us. And the Glory which He enjoys in Heaven, is the natural and genuine Result of both these his Characters. He appears in Heaven as the Son of God in our Nature, in that Glory which He had with the Father before the World was; and has all Power and Authority committed to him, (John 3. 35.) that He may give Eternal Life, those Divine Graces and Blessings with which his Person was fill'd, and which by his Humiliation He purchas'd for us. Jesus indeed, had this Power whilst on Earth, John 5. 19,--27. *All Things are deliver'd to me of my Father,* Matt. 11. 27. He had Power to forgive Sins. He preach'd salvation by believing in Himself as the only Begotten of the Father sent by Him, John 3. 16. He Instituted the Holy-Supper, knowing that the Father had given *All Things into his Hands.* After his Resurrection, He declar'd, *All Power is given to me in Heaven and on Earth: Go ye*

forth and Preach to all Nations for the Obedience of Faith in my Name; *Whosoever believeth in me shall be Saved; Administer Baptism in the Name of the Father, Son and Holy Ghost*, whereby the Divine Covenant establish'd in my Blood may be sealed, the Religion which I have taught may be profess'd, and the Church of God may stand in me as its Author and Head; *set up a Spiritual Kingdom*, in which all my Laws and Ordinances may be known and observ'd, *Requiring with Authority* those who give up their Names to me as their Saviour and Lord, *to do whatsoever I have commanded*: And this I Institute and Appoint, not only to you my immediate Apostles, but to all others also *to the End of the World* whom I shall send in my Name and Authority, *even as the Father sent me*: Fear not success in so great an Undertaking, *Lo, I am with you tho not seen by you*. This Authority and Power of *giving Eternal Life* Jesus had whilst on Earth, but only (as He manifested his Glory and Deity) by particular Acts, and as in a state of Preparation, not with a free and full Exercise

Being

Bein
welc
Son,
and
Righ
Foot
the
they n
I am,
Heav
whet
Princ
ship
towa
all hi
the F
Holy
that
God,
Lord

|| Par
tribui
stus sol
enim d
porestat
licentia
um est
tuitatis
C. Gen

Being ascended into Heaven the Father welcomes his Return, saying, *Thou art my Son, this Day have I begotten thee; ask of me and I will give it to thee, sit down at my Right-hand till I make thine Enemies thy Footstool.* The Son asks and demands of the Father, *O righteous Father, I will that they whom thou hast given me be with me where I am, that they may behold my Glory.* In Heaven He is exalted above every Name, whether they be *Thrones, or Dominions, or Principalities, or Powers*, all bow and worship Him, and whatever their Offices are towards Men in Life or Death, they are all his Servants *ministring* to his Brethren the *Heirs of Salvation*. But it was by the *Holy Ghost* whom he promis'd and sent that *Jesus* was known to be the *Son of God*, own'd as such in Heaven, and to be *Lord of all* in Heaven and on Earth: || By

|| Partes salutis dandæ, Conferendique Animis quod tribui Convenit, necessariumque est applicari, Christus solus a Deo Patre inunctum habet & traditum. Ut enim dii certi certas habent apud vos tutelas, licentias, potestates, neque eorum ab aliquo id quod non sit ejus licentiæ ac potestatis postulatis: ira Unius Pontificii est Christi dare Animis salutem & Spiritum perpetuitatis, vim vitæ & incolumitatis apponere. Arnob. C. Gentes, lib, 2. p. 89.

the *Holy Spirit* the *Apostles* were Inspir'd with all suitable Gifts to execute the Commission which He gave them, and the Authority thereby delegated to them by him, to preach Life, Peace, Salvation in his Name, and thro' Faith in him. He lives and reigns in Heaven to prepare Places there for his Disciples, and to receive their departing Souls. He will come from thence to receive them to himself, to pronounce them blessed of his Father, to own and honour them before Angels and Men, to condemn the Wicked for their Unkindness to them, and to himself in them, yea for their ungodly Speeches and Deeds against them, to be glorify'd and admir'd in them, that the Fulness of Grace in him for them may shew itself in them, *my Father in me, I in you, you in me*, John 14. 20. and all the Blessings of *Eternal Life* may Animate and Adorn the whole Mystical Body; when He who is our Life shall appear, then shall we appear with him in Glory; in the mean time our Life lies hid and secure in Christ with God.

This is the Gospel of God concerning his Son Jesus Christ and *Eternal Life* in him;

The

The Revelation of the Mystery and Promise of Life in Christ before the World was, which was kept secret since the World began, but is now manifested according to the Commandment of the Everlasting God, and made known unto all Nations for the Obedience of Faith, Rom. 16. 25, 26. The great Majesty of God, the Sovereignty of his Counsels, the Righteousness of his Will, the unfearchable depths of his Wisdom, and Riches of Mercy and Grace, are all manifested herein in a most Glorious Light, 2 Cor. 4. 4,--6. Here is Life, Peace, Salvation, Blessedness to Man. This Gospel is worthy to be ordain'd from everlasting; worthy of the most various Discovery and long Expectation in time, to be spoken by various ways and divers parts before the whole should be reveal'd. *Glad Tidings worthy of all acceptation* by those who in these last Days have this Gospel as spoken by the Son himself. The Manifestation of the Person of CHRIST is the Gospel; *Christ* is the *Word* speaking, the Gospel is the *Word* spoken. Nor could any other Preach this Gospel but CHRIST himself; for none other could speak wor-

thily of the Father and of Himself. This Knowledge is Life itself, and all that maintains, strengthens, refreshes Life, Bread from Heaven, Waters from a Living-Spring, Milk for Nourishment, Wine for Joy, sweeter than Honey and the Honey-comb. *Blessed are they who know this Gospel of Christ the Son of the Living God; Flesh and Blood doth not reveal this to them, but the Father of Lights who is in Heaven.*

3. I shall now shew that this *Eternal Life* is not made manifest or communicated but only in and by CHRIST JESUS.

First. Adam, in Innocence, had no knowledge of this, nor was in any capacity to obtain it; for it was not nor could be propos'd to him: And had he stood, all this Mystery and Grace had been fore-clos'd. But GOD ordain'd this from Everlasting.

The *first Adam* was the Type and Figure of him, of whom it was then appointed that he should come, Ps. 8. 4. Heb. 2. 6. Rom. 5. 14. What our Saviour spake concerning Abraham was, *I am*. Is true also of Adam; Before Abraham was an excellent Person in his Time and Day, *I am the Eternal Life* who

who fill all Time, *the same Yesterday, to Day, and for Ever*. He *was* the Head of a numerous Posterity, the *Father of many Nations*, *I am* the Everlasting Head of the whole Body of all Saints; *He was* and believ'd in me, and rejoyc'd to see my Day. *I am* that One Object of Faith in whom *Abraham* himself and his faithful Seed are blessed. What *our Saviour* thus spake concerning *Abraham*, the same is true of *Adam*, Before *Adam was*, *I am*. *Adam* was the Image of God bearing a likeness to him, *I am* from Everlasting the *brightness of his Glory*, the *express Image of his Person*. *Adam* was possess'd of a Divine Life which God breath'd into him, and which in being maintain'd should have flourish'd in Immortal Happiness; *I am* the *Eternal Life* always with God, and my Life cannot fail but swallow up all that is contrary to it. *Adam was* the Head of the whole Race of Mankind, thus the *Sovereignty of God* set him up, thus the *Righteousness of God* put Honour upon him, such was the *Covenant of God* with him; but this Head ruin'd all his Posterity; *I am* from Everlasting the Elect Head of a chosen Remnant from

from among Men, who tho' made subject to Sin and Death, shall obtain by me Everlasting Righteousness and Salvation. What *John* spake humbly and truly of himself, *Jesus was before me, and is preferred before me: he must increase, but I must decrease; he who cometh from Above, is above all; he who is of the Earth is earthly; the same is true of Adam*

Secondly. Natural Light and Reason could never discover this Mystery of *Eternal Life*, or guide Men to attain this blessed Hope. * These are the deep things of the Heart, the Sovereign Purpose of God, which no Man could know; *The things which Eye has not seen, nor Ear heard, nor could enter into the Heart of Man to be conceiv'd of before the Lord himself came; and which the Disciple and Apostles themselves did not well understand but by the Spirit whom Jesus sent †.* What Notions Men may have by Wisdom of Immortal Blessedness, do only respect the Essential Perfections of the Nature of an Absolute God, and the Capacity of our Reasonable nature for Hap-

* *Mr Dodwell's Scripture Account, prelim. defect.*
† *Vindicat. of Mr. Dodwell.*

pineness in God; and how small a portion of this is known by Man! The wisest Heathen was herein only wiser than others, that he profess'd himself to know nothing, and that some God must come from Heaven, to lead Men thither. But the *Mystery of the Father and of Christ*, and of the *Hope of Eternal Life*, was altogether impenetrable by the utmost Re-searches of Human Reason. Indeed the Soul and Spirit of Man retains only a false shew of Knowledge and Wisdom concerning God as God; it is sunk into a state of Darkness, Death, Enmity, *alienated from the Life of God*; it is incapable of true Life, Immortality, Blessedness, but by the *Divine Spirit* which resides in CHRIST JESUS; its future existence in a separate State, is a *second Death*, and depends on the Laws of Sovereignty and Justice; *Life and Immortality* are known only by the Gospel of JESUS CHRIST.

Thirdly. Eternal Life was not manifest in the Church of God, but by the *appearing of Christ in the Flesh*. It was hid in dark Oracles; It was shadowed forth in Divine Figures; it was attain'd by Faith; it was
not

60 *Evidence of Eternal Life*

not *made manifest* or brought to light. It was *Night* in all the Earth till the Son of God came from Heaven to *Inlighten* the World; then the *Day and its Light* arose. *The Spirit of God mov'd upon the Face of the Waters*, there was *Light separated from the Darkneſs*, there was a *Firmament and Heaven* *distinguish'd from the Earth and the World*, but there was no *Sun* till the fourth Day: Such as was the apprehension of Faith in Saints in former Ages concerning God-Man, dying and rising unto Glory; in our Nature overcoming that Death which Sin had brought into the World, and in his Person re-uniting us to God; filling our Natures with Grace and uniting us to himself; redeeming us from the Curse by his bearing it for us, that we might inherit the Blessing in him: Such as was their Apprehension of Faith in this Mystery, such, and no other could their Hope of *Eternal Life* be. And herein *Abel's Death*, and *Enoch's Translation* might be of use to them. *Noah* was bury'd in the Ark, and the World was renew'd in him as its Head. *Abraham* offer'd up his Son *Isaac*, receiv'd him

him from the Dead in a Figure, that he might be the Father of a Seed with whom the Covenant should be establish'd. Many and various were the Types and Resemblances of this Mystery; and *Eternal Life* was not given to them, or known by them, but thro' the Promises and Types in which CHRIST JESUS was declar'd to them. It is plain from that Account which has been given (and indeed from the woful Ignorance which is in the most, even in this Gospel Dispensation to whom the clear Revelation itself is dark) how great a Mystery this Doctrine and Hope of *Eternal Life* must have been in former Ages.

Fourthly. Eternal Life is not obtain'd by any *Works of Righteousness done by us* in whatever State or Condition: Not only Works done without Faith, but also Works done in a State of Grace; not only Works of an outward and Ceremonial Observance, but also Works of Moral Goodness and Piety; not only Works of Obedience to the Law of Righteousness, but also Works of Obedience to the Law of Faith are excluded from any such Use and Power.

Power. *Eternal Life* resides only in *Christ Jesus*, is the Reward of his Righteousness, is Communicated by his Spirit. Such as is the Power of Faith in Ingrafting, Incorporating us into *CHRIST*, such is its Influence in our attaining *Eternal Life*, *Immortality*, *Glory* and *Blessedness* are promis'd by the Law to those who continue in doing all things requir'd; this *CHRIST* possesses as the due Reward of his sinless perfect Obedience, and by Faith we are in him, risen, ascended, set down with him in Heavenly Places. *CHRIST* has indeed declar'd, *If any Man follow me, he shall be with me where I am.* The Gospel proposes Heaven as a Prize to be won by running and striving; but we must have the Son in believing and Life in him, before we can follow him as Disciples to the happy Place where he is: And we must be in *Christ*, not having our own Righteousness which is by the Law, but the Righteousness which is of God by Faith, that we may press forward to the mark of the prize of our high Calling of God in *Christ Jesus*, and apprehend that for which we are apprehended by him, viz. to be with him, and be made like him. Good-works

works done by us must flow from Divine Graces in us, these are from, and by the Spirit dwelling in us, this Spirit comes from CHRIST, and makes us Members of his Body, Children of the Heavenly Father, and Heirs of Salvation *. All Divine Graces are the Exercise of *Eternal Life* working in us, in a Conformity to CHRIST'S Life on Earth, to a participation of his Glory in Heaven. Our Justification is neither begun nor continu'd by Good-works, but our Faith and Hope of Justification and Life are evidenc'd and maintain'd thereby. We are Justify'd only by Faith receiving CHRIST JESUS and the *Gift of Righteousness* in him, but our Faith itself is approv'd by Works, without which Faith is dead and cannot save us. *Being baptized into Christ, into the likeness of his Death and Resurrection, how shall we any longer live in Sin?* Can we at the same time be *Members of Christ's Body*, and yield our Members as Instruments of *Unrighteousness unto Iniquity*? Being Call'd and Sav'd with an Holy Calling,

* Valdesse div. Confid. 97, 98.

64 Evidence of Eternal Life

we are God's Workmanship created unto Good-works, concerning which God has ordain'd that they who are saved by Faith should walk therein.

THE SECOND PART.

I Proceed to the Second Part of Discourse propos'd, To explain the manner of having this Life; the Title to this Gift: *This is the Record, God has given us Eternal Life, and this Life is in his Son: he who hath the Son hath Life.* The whole Argument from the 6th Verse is design'd to Illustrate and Prove this Record of Life given us in CHRIST JESUS, and that in having the Son we have Life. The manner in which CHRIST came as Historically declar'd by this Evangelist proves this; for He came by *Water and Blood* and the *Spirit* by which He did his mighty Works on Earth, and by which the Apostles confirm'd their Preaching

his Name testifieth to both. ^{UP} Witnesses in and from Heaven do attest this; for *there are Three who bear Witness in Heaven, the Father, the Word, and the Holy Ghost, and these Three are One*: The Word is here consider'd as distinguish'd from the Son, the Word speaketh in or from Heaven, transacting with the Father the glorious Purpose and Covenant of Eternal Life for Men, the Son speaketh on Earth the things which He has seen and heard in Heaven: The Holy ghost may be also distinguish'd from the Spirit; as he Witnesseth in or from Heaven directly and visibly in his own Person, he is call'd the *Holy Ghost*; as he Witnesseth on Earth by his Gifts and Power in Men, he is call'd the *Spirit*. These Three are One God, and One in the Witness given. This Argument is so material and necessary in the Apostle's Discourse, that tho' I can easily conceive the Malice and Folly of those who were profess'd Adversaries of the Mystery of the Holy and Blessed Trinity to leave out this Verse in many Copies, yet I cannot suppose the Wisdom of any uninspir'd Man to have inserte'd it in any one; nor can I reckon it

in the least questionable, but of undoubted certainty. Witnesses on Earth do also bear Testimony to this *Truth*, and they are also *Three*, they are the same which were mentioned v. 6. possibly with some difference in the sense and meaning intended; the 6th Verse may be understood of what was more *literal and historical in the Person of Christ* and his Apostles; this 8th Verse seems to speak of the *Mystery of the Gospel Doctrine* preach'd, and its Use and Efficacy in those who receive it; both do evidently imply this further Argument and Testimony to the great Truth asserted, That those Divine Ceremonies by which the Blessings of *Eternal Life* were typify'd and apply'd under the Law, were historically or literally accomplish'd in the *Person of Christ*, who came by *Water and Blood*, are Doctrinally fulfill'd in the *Word of the Truth of the Gospel* preach'd, are Sacramentally continu'd in the Institutions of *CHRIST* in *Baptism and the Supper*, and have a Spiritual Reality in the Hearts and Consciences of Believers. These *Three Witnesses* agree in One, they all accord in one common Witness and

Testi-

Testimony to what is declar'd. As much
as the *Witness of God is greater than that of*
Man, so much is the Concern and Conse-
quence of receiving or rejecting this Te-
stimony greater than is or can be in any
Humane Causes. *He who by believing*
on the Son of God, receiveth the Witness of
God, which He hath testify'd of his Son,
hath set to his Seal that God is True, and
hath the Witness in himself; he who believeth
not God, and the Record which He has
given of his Son, hath what in him is,
made God a Lyar, John 3. 33. These things
I have written to you who believe on the Name
of the Son of God, that ye may know that ye
have Eternal Life; and that your Faith
may be confirm'd and enlarg'd in the
Convincing Arguments and Proofs of this,
That Jesus in whom you believe is the Son
of God, and that Eternal Life is given us in
Him, that ye may the more clearly discern,
the more fully assur'd of your Title to
Eternal Life in his Name.

In Explaining this Title to *Eternal Life*,
I shall consider the Gift of it, *God has gi-*
ven: The Record of this Gift; and this as
different and distinguish'd from the

Witness and Testimony of it. The *Witnesses in Heaven*, how they Attest *Eternal Life* to be given in CHRIST : The *Witnesses on Earth*, and wherein the Force or Evidence of their Testimony doth consist. The Persons to whom this Life is given, God has given *us* ; What it is to *have the Son* : Which doth most directly express the manner of our coming into this Gift, and of our Title to it ; and so, what it is to *have Eternal Life* : And then sum up the whole Argument ; and make out this Title to *Eternal Life*. These Things Declar'd and Prov'd unto the full assurance of Understanding and Faith, should be infinitely valu'd by us beyond all other Matters of Desire or Delight.

I. *The Gift, when and how made* : The Donor of this Gift, is God the Father : But, What is that Act of the Father by which He has *given Eternal Life* ? Is this any special Purpose of Love towards those who believe ? or is it a general and indefinite Grant of Life and Salvation in CHRIST JESUS to all who shall believe ? Did God give *Eternal Life* in and by his *sending his Son into the World*, that the World might

save

saved by him? But whatever Grace and Salvation is in CHRIST for Sinners, or was merited for them by him, yet many even of those to whom He came in Person, and to whom He comes in the Gospel preach'd have not *Eternal Life*. Is this Gift a meer Offer, a bare Tender? and were it absolutely compleat on God's part who gives it, tho' it were wholly ineffectual and in vain on Man's part who should receives it? The Father and the Son rejoyc'd from Everlasting in the thought of this Gift which should be brought to Man; but how sadly should this their Joy and Delight have been frustrated and disannul'd, if this Gift had been wholly refus'd and rejected? And yet God's sending his Son in, and to the World doth not carry in it the *Gift of Eternal Life* to any One in particular, more than it doth to all, unless we allow a special Purpose of Love in sending the Son to and for some more than others. Or doth God give *Eternal Life* in sending the *Holy Spirit* to work Faith, whereby *Christ*, and *Eternal Life* in him, are receiv'd and apply'd? But tho' a Gift is

not absolutely such till it be receiv'd, yet there is, and must be an Act, Purpose, and Disposition of Mind and Heart in him who gives, preceding any Act or Disposition in him who receives, and influential to it. And as the Donor's part in such a Transaction is more noble than the Receiver's, so the Gift is determin'd and denominated rather from his Act than the other. And it has in the former part of this Discourse been shewn, That Christ, as the Eternal Life, is an ordain'd Head of a Mystical Body comprehending a numerous Seed given to him; and so that Act which ordain'd him to be Head and Saviour of the Body, did give Eternal Life to all the fore-known, elect, predestinated Members of it; who when He was made the First-born among many Brethren, were fore-known and predestinated to be conform'd to his Image, who is the Son of God. And therefore the Apostle Paul tells the Ephesians, that in the Work of Faith with Power they were quickned together with Christ. * Not only because quickned by the same Pow-

er which rais'd CHRIST from the Dead ; not only because the Spirit in working Faith testifies and applies that Reconciliation which CHRIST made in his Death, and GOD accepted in his Resurrection ; not only because the Death and Resurrection of CHRIST are as the Pattern and Exemplar of the Work of Conversion ; but because CHRIST in his Death and Resurrection was a publick Person, and the Spirit in the Work of Conversion doth proceed from Him as a Common-Head. *This Eternal Life therefore was given in Christ Jesus before the World began.*

Having thus Explain'd when, and how this *Eternal Life* was given ; some Considerations of a more practical Nature in reference to the Expression, must be enlarg'd on.

This is the *Nature of the Gospel*. It is God's Promise and Gift of *Eternal Life* publish'd to a lost World, to dead Souls. This Promise generally made in Preaching the Gospel, doth in itself imply an Obligation to Receive, to give Credit to it, to Rest our Souls upon it by Faith, *Heb. 4. 1.* and God's Command herein is express,

1 John 3:23. This Faith doth in its own Nature, and necessarily imply Repentance, a turning from our former state of Ignorance and Disobedience unto God, to dedicate and devote ourselves to his Fear. Faith and Repentance are neither of them genuine and sincere without Love to God flowing from a belief of his Love to us in giving his Son to be a Propitiation for our Sins, and in giving us Eternal Life in him. . And in general, this Gospel receiv'd by Faith becomes a Law of Grace, *the Law of the Spirit of Life in Christ Jesus setting the Soul free from the Law of Sin and Death, and fulfilling that Spiritual Obedience to the Law in Believers, which it doth in vain command from others, and which it could not secure to itself from our first Parent.* A violated Law and Covenant cannot procure Obedience from those who are under its Curse; but the Righteousness of the Law to the obtaining *Eternal Life* being fulfill'd by CHRIST JESUS, is also fulfill'd in those who are in Him, not only by Imputation, but also by Fellowship with him, the Law of Conformity to him. The whole Law is
sub-

subservient to the Gospel of Grace, but the proper Nature of the Gospel is this, That it is *a Declaration of the Person of Christ, and a Promise of Eternal Life in him; this Promise made sure in and to the Seed, preach'd and publish'd to all in general with this Command, That they should believe in the Name of the Son of God.*

Three Pious and Practical Observations do here offer themselves to our Consideration. The Love of God in this Gift; The Freeness of this Gift; The unspeakable Value of this Gift.

I. The Love of God is to be admir'd in this his Gift. This is the plain Language of the Gospel: *God so* (so as no Words can express, no Thought can conceive; it is the Love of a God, Infinite, Eternal, Unchangeable, Incomprehensible) *loved the World, (the Apostate, Sinful, Condemn'd World,) that he gave his only begotten Son, (He sent him into the World, He gave him to the Death, He gives him in the Preaching the Gospel,) that whosoever believeth in him should not perish, but have Everlasting Life. What Love is this which God has bestowed upon us? This is not*
after

74 Evidence of Eternal Life

after the manner of Men. This is the Language of Faith concerning God, *We know and believe that God is Love.* There are, in our imperfect manner of conceiving, various Perfections of God, each of them has had its special Work, or claims its peculiar Part, (such as are operative; for his Eternity, Immensity, &c. do not) and whatever of God appears is Glory; yet Love reigns and triumphs above all, for it bestows this Gift. Kindness, Love, and Grace were embodied, appear'd visible in the Person of Christ, and thus the Father, a term of Love, was in Christ. That Love which the Father bears to his Son as his Eternal Image is the Original and Foundation in the whole design of his Manifestation in the Flesh to glorify God and to save Man; and how inconceivable to us is that Infinite Love with which the Father and the Son embrace each other? *Because the Father had no greater gift whereby to testify his Love, therefore he gave his Son, his only Son.* And he gave him not only to be as one of us, but unto an accursed Death, and it pleased the Lord to bruise him, that the good pleasure

pleasure of his Grace in justifying and saving Sinners might flow thro' his Blood, such was his Love to us sinful Men. What Love shall we call this? a Love of Goodwill, a Love of Beneficence, a Love of Complacency, the Love of a Friend? all Expressions infinitely too strait and narrow; *God so loved the World, that he gave his Son; herein is Love.*

2. The Freeness of this Gift may be consider'd by us. What so free as a Gift? How much more free are God's Favours and Benefits than any which pass among Men? and of all God's Gifts none so free as this. God was under no necessity of Nature to create this World and Man in it; the Creatures are no necessary Emanations of the *τὸ ὅν*, the Infinite Being; these shadows do not necessarily attend that Immense Substance; God made all Things freely: Yet we may and must say, That if God would make a World, He must richly endow it, and make all Things in it very good: If God would create Man, He must form him a glorious Creature in his own Image of Knowledge, Power, and Happiness; but the World being defaced

faced by the Sin and Fall of Man, what could induce God to repair these Ruins, to restore fallen Man? His *Wisdom* indeed was concern'd to maintain his own Work, to defeat Satan's Victory and Triumph, to shew that He made not all Things in vain, or without a due fore-sight of all Events, so as that the *full End and Accomplishment of his Work, which in the first Production was but a Type and Figure, should praise him.* His *Goodness* might incline him to pity Miserable Man, who before he was well seated in his happy State, was deluded by the busy Serpent; who as soon as God had declar'd to Man the Law of his abode in Paradise, *steps in* to repeal and pervert it; and who knows how fair and splendid the Colours were which he us'd in the first and so important Delusion? * He might appear as a Heavenly Messenger with more particular Instructions and Interpretation of the Divine Command, *like as the Old Prophet deceiv'd the Young one.* His Honour, so far as it depends on his Empire and Government

over Reasonable Creatures, may be thought to be lessen'd by the Sin and Misery of Man, if he should not be brought back to God; for surely the miserable and damn'd are but as *Slaves* in his *Dominions*, and not to be accounted *Subjects* in his *Kingdom*. His *Love* to his dear *Son* might move him to take this *Occasion* and *Advantage* given, to Call him forth to this great *Service*, and to the high *Honours* which should Crown the Man, who should perform such an *Undertaking*. But whatever may be thought or said of this kind, the *Sovereignty* of the *Will* of God must be ador'd in this Gift; in giving to the *Son* to have *Life* in himself for others, in that *Fulness* which it pleased the *Father* should dwell in him; in sending him on this *Design*; in accepting him in this *Work*; in the whole *Fruit* and *Success* of this *Performance*. All things are of God, who has reconciled us to himself by *Jesus Christ*. † Whatever *CHRIST* is as *Mediator*, from the beginning to the end of his *Undertaking*, is all owing to this *Original*, *This is the Will of*

my Father who sent me: CHRIST himself is the first and chief *Elect* of GOD, his *Servant* whom He upheld, and on whom He lean'd, in whom as *such*, is his Pleasure and Delight. They who are Saved by him, were given to him by the Father, chosen in him from the beginning, to be a Seed to serve him, and in whom he should be glorify'd; and the peculiarities which attend the Gift of Life and Salvation, were all order'd by the Father; To sit at my Right-hand and Left, is not mine to give, but to whom it is prepared of my Father. The Blessings which are ordain'd for Believers in CHRIST, are all from the good-pleasure of the Father's Will, Eph. 1. 3,---12. But as this Gift is free with respect to the Sovereignty of the Will of GOD in preparing it; so is it free with respect to the Grace of GOD in the manner of bestowing it. This renders any Gift however great and worthy in itself, and the Love which confers it, the more valuable. Now this Gift of *Eternal Life in Christ Jesus* is most gracious and free in the manner of giving. The first Promise of it made to Man, who as a Criminal stood trembling and confound-

ed to *hear his Sentence* and *Condemnation*; but who, before that was pronounc'd, heard this *Grace* declar'd in the *Judgment of the Serpent*, did well represent the *freeneſs* of it. What can be imagin'd to be more free than this Gift which comprehends in it all *Spiritual Grace* and *Goodneſs*? This Gift was promis'd in *CHRIST* before the World was; and what could God then fore-ſee in Man as any Reason, Ground, Motive, or Incitement hereto? It is as freely beſtow'd in Time, as it was prepar'd and promis'd in Eternity; *not by Works of Righteouſneſs which we have done, but according to his Eternal Purpose and Grace.*

3. The unspeakable Value of this Gift. The Gift of GOD, the Gift of *Eternal Life*, the *unspeakable Gift*, *unſearchable Riches*, all *Spiritual Bleſſings in Heavenly Things*. As if the eſſential Perfections of GOD did not ſuffice to perfect Blis; the *Riches of Sovereignty* muſt be added to compleat it. Man could not, as a Creature, be ſo happy in GOD; but the *Son of God himſelf* *assuming our Nature in an ineffable Union* with himſelf muſt become *our Life, our Glory*. The
Trea-

80 Evidence of Eternal Life

Treasures of All-sufficient Goodness filling the first Creation with Honour and Beauty, must be advanc'd by the Riches of the manifold Wisdom, and manifold Grace of God, in a second and new Creation. *Eternal Counsels* prepar'd, the * *dispensation of Times* represents, everlasting Fruition must open and declare the rich Treasures of this great, *unspeakable Gift*. God will glory in being called their God for whom He has prepared, on whom He bestows this Gift. God has not shewn himself as God in all his other Works and Ways, so as He doth in that Love which bestows this invaluable Gift.

II. We must now consider the Record made of this Gift, as distinguish'd from the Witnesses bearing Testimony to it. The proper Nature of a Record is, the absolute Determination of an unalterable Will and Purpose, fully transacted, agreed, witnessed, upon the most mature and thorough Examination and Debate of the Affair depending in reference to all Parties Concern'd, and

* *οὐκ ἔστιν ἡμῶν ἀλλὰ ἐκ τῆς χάριτος καὶ τῆς δωρεᾶς τοῦ Θεοῦ*, Eph. 3. 11. *οὐκ ἔστιν ἡμῶν ἀλλὰ ἐκ τῆς χάριτος καὶ τῆς δωρεᾶς τοῦ Θεοῦ*, Heb. 1. 2.

every Circumstance which may respect the entire Execution of this Will and Agreement; and this Registred by a sure Decree which shall not be subject to any farther Debate, or future Alteration; and it supposes a Prior Claim, or Plea, which is hereby either Invalidated or Confirm'd. This is a Record, and such is the Record of this Gift of Eternal Life in Christ Jesus, which GOD testifies on Earth, but which stands in Heaven on high; it is Witnessed in Heaven, and has a Testimony on Earth. The Nature of the Gospel, and of the Covenant of Grace therein reveal'd, is explain'd hereby. The Dispensation of Grace and Blessings by the Gospel, as distinguish'd from the Law given by Moses; the Tenour of the Covenant of Eternal Life given in Christ Jesus before the World was, in reference to the prior State and Condition of Man therein suppos'd, are wonderfully express'd and illustrated by this Term. I must truly confess, that I am possess'd with fear and dread in speaking of this High and Awful Subject, that Eternal Settlement and Disposition of Divine Graces, which was made, and agreed in the Covenant of Eternal Life

G

transacted

transacted in Heaven. I shall speak but warily and cautiously of it. It is the Remark of a late *most excellent Person* who in this Argument of Gospel Salvation convey'd and bestow'd in a consistence with the Justice of God in the Law and Covenant of Works and by Covenant Right, has, for ought I know and can judge, excell'd all others, * That " If a Man well-study'd in the " Civil Law, would throughly acquaint " himself with the new Covenant of Grace " in CHRIST JESUS, so as to be able " exactly to compare it with that Law, " I do not question but such a Compari- " son judiciously manag'd, would much " explain the Mystery of Man's Redemp- " tion, and I hope God will put it into " the Hearts of some who are Learned in " both these, to bless the World with " such a Christian and Beneficial Piece of " Learning."

The Dispensation of Grace and Spiritu- al Blessings by the Gospel in respect to the Law given by Moses, is aptly call'd the Re-

Record of Eternal Life given in Christ Jesus, and through Faith in his Name, whom God has exalted to be Lord and Prince. It is the full and final Declaration of the Will of God establishing the Way of Life, Peace and Salvation. All former Methods which God had us'd with Mankind for this great End; his Gifts of Wisdom to the World; his Signs of Power and Glory, his Statutes of Truth and Judgment, his Mystical Ceremonies, the Types of spiritual Blessings given to *Israel* his People, do form the Examination and Debate in this great Transaction, and assign the Reason of its Establishment. The Witnesses to this Divine Record, as we shall see, have Testify'd clearly both from Heaven, and on Earth.

The Gospel is abundantly declar'd and prov'd to contain the Absolute Will, the Eternal Purpose of God for the Redemption and Salvation of Man; and summarily to comprehend, clearly to open and reveal his hidden Intent in all former Declarations or Representations made of his Will and Grace for our Salvation.

Ph. i. 8, 9, 10. All former Claims and

Pleas to Communion with GOD, and the participation of his Favour and Grace, are hereby invalidated as to their particular Nature and Use; are explain'd and confirm'd as to the Mystery, Wisdom and Grace of GOD hidden in them. GOD doth as it were *make known to all Men* that all former Declarations, Grants, Covenants, Signs, Dispensations whatsoever concerning his Will for our Salvation, and our Way of obtaining it, are found faulty, weak, unprofitable, not thro' any defect in them, but thro' the prevailing power of Corruption in Man, that they were all ordain'd, intended only for the time then being; and that his Will and Purpose from Everlasting, which was darkly spoken, mystically prefigur'd in all former Ages, has been to *Adopt, Justify, Sanctify, Redeem and Glorify* sinful Man, *in and by his Son Christ Jesus* obeying his Will, dying on the Cross, rising to Glory, and thro' Faith in his Name. And that as this has been his hid and secret Purpose in all Ages past, so Men are to expect no other Determination of his Will in time to come; for *no other Name*

is or shall be given whereby Men shall be saved, but only this, Jesus Christ. Such is his Will and Pleasure, founded in his Sovereignty, and approv'd by all the Laws of Wisdom and Justice. This is the Gospel Record ; this is the excellent Ministry committed unto us who preach the Gospel in Christ's Name : This Will of God is publish'd with an exprefs Command, That all Men should believe on the Name of the Son of God, and to this intent, That they who believe, should know that they have Eternal Life.

But this Record is on high, it stands in Heaven ; the Gospel preach'd on Earth, is the Copy, the Transcript of this Record in Heaven, where it is Registered by a sure Decree in the Lamb's Book of Life. This Record is of a Covenant, suppose, whereby an Inheritance coming to Heirs who are named, by Will and Testament is committed into the Hands of an Able Trustee to be kept, redeem'd, manag'd for them, and them to be under his Tuition educated for it. This Covenant, or of any other kind, must be transacted by one representing those on whose behalf, for whose sake, such Settlement or Disposition of Goods is

made, One *fit* to take their Concerns into his Hands, and to have them intrusted to him. The Righteousness of God and the Salvation of Man to be secur'd, were the Subject Matter of this Covenant: The great Concern was, Who should be found *Fit, Able, and Worthy* to have this so great Trust committed to him, to undertake and accomplish this Glorious Design. The first State of Man as Created in the Image of God, as Head in the Covenant of Works, and his miserable Condition by Sin, are here pre-suppos'd; for the Design of this Transaction is to glorify God in the Salvation of Man. An Election of a Remnant, as Vessels of Mercy, Heirs of Salvation is also pre-suppos'd; for the appointing an able Surety for them is the special Act and Business in this Agreement: Therefore Christ in his Mediatorial Address to the Father declares, *Thine they were, and thou gavest them me.* * If we are said to be chosen in Christ, it is because the Blessings to which we are predestinated are all given in Christ

as the ordain'd † *Means* of Salvation. The different Pleas of *Justice* and *Mercy* in reference to the Destruction or Salvation of Sinners, both which must be heard and reconcil'd; and the *various Ways* which might be suppos'd for the bringing about this Design do form the Examination and Debate in this Divine Agreement. Here in the *Covenant of Works* as to the giving Life, the Way of Righteousness and Access to GOD was *invalidated* with respect to Man's Personal Capacity or Performance, the Law itself being, as to this its primary Use and End, become weak and disabled by the Disobedience and Incapacity of Man to fulfill it; but it was also *magnify'd*, *honour'd*, and *confirm'd*, in that it was determin'd and agreed, that it should be perfectly fulfill'd by the Surety of the New and Better Covenant, which should never be disannul'd. All Things concerning the Person of the Mediator, his coming into the World, his Sufferings in it, and his Glory which should follow, were now mutually engaged and promis'd; all Things concern-

† Charnock on the Attributes. p. 375.—377.

ing the Persons to be sav'd, the Gospel to be Preach'd to them, Faith to be wrought in them, the Privileges and Blessings to be enjoy'd by them, their certain Perseverance in Grace, notwithstanding what Falls and Backslidings they might be subject to, and their final Salvation were now adjusted and determin'd, and *this Everlasting Covenant was in all Things well ordered and sure*, Col. 1. 26, 27. This is the *Covenant of Eternal Life*: The *Covenant of Peace*. As the Heavenly Things do not formally, but in a way of eminence answer to the Earthly Types; so this *Covenant was Witnessed in Heaven by the Divine Persons by whom it was Agreed*; being agreed and witness'd it *pass'd into a Divine Record*; which being made upon Reasons of the highest Wisdom, answering the Designs of Infinite Love, and secured gainst all possible Causes of Change and Alteration is therefore, for ever Unalterable. Many are the Passages in Scripture, too many to be here refer'd to, which do evidently expresse and represent this *Eternal Covenant transacted between the Father of Elect Children*, and the

the Son as promising to Glorify the Father in the Work of their Salvation, Ps. 40. 5, 6. Isa. 42. 1, 2. and 49. 1, -- 10. and 53. 10, 11.

III. We must now hear the *Witnesses bearing Testimony from Heaven and on Earth to this Record of Eternal Life given in Christ Jesus*: Their Testimony is Clear, Unanimous, Undeniable. They not only prove Jesus to be the Son of God, and the Messiah in a general and uncertain Sense of Words; but they prove him to be the *Eternal Life, who was with the Father, and is manifested as such unto us*. These are divided into two Ranks. First, The *Witnesses, who abiding in Heaven, do visibly, and in their distinct Persons Testify from thence, The Father, the Word, and the Holy Ghost*. Secondly, The *Witnesses which abide on Earth, and bear a standing constant Testimony on Earth, The Spirit, the Water, and the Blood*. And a collateral Testimony and Evidence arise from hence, that those *Sacred Ceremonies* by which the Blessings of *Eternal Life* were typify'd and apply'd under the Law, were historically or literally fulfill'd in the Person of Christ; are

are Doctrinally accomplish'd in the Truth of the Gospel; are Sacramentally continu'd in the Institutions of Christ; and have a Spiritual Reality in the Hearts and Consciences of Believers. From thence learn, *This Record that God has given us Eternal Life, this Life is in his Son: He who hath the Son, by his Spirit abiding in him, hath Eternal Life.*

1. The Father's Testimony to the Son, is of first and highest Regard; his Acts are Supreme, and the other subordinate to them. * Tho' the Three Divine Persons are in Nature and Essence Equal, One God; yet the order of subsisting, from whence proceeds their order in Acting, doth assign peculiar Honour to the One from the other, and from us. I shall mention Three Testimonies which the Father by a Voice from Heaven, from the Excellent Glory has given to his Son Jesus Christ. I shall put them together, because the One is not compleat, or however not evidently so, without the other; but altogether do fully express the Re-

* *Forbes of Justification.*

cord which God has testify'd of Eternal Life given in his Son. The First is Matth. 3. 17. Lo, a Voice from Heaven, saying, This is my beloved Son, in whom I am well-pleased. As reported by Mark and Luke, it was spoken to CHRIST himself, Thou art my beloved Son, in whom, in Thee, I am well-pleased. The Second is Matth. 17. 5. Behold, a Voice came out of the Cloud, which said, This is my beloved Son, in whom I am wellpleased, hear ye him; which is recorded without any difference by the other Evangelists, Mark 9. 7. Luke 9. 35. The Third is John 12. 28. Then came there a Voice from Heaven, saying, I have both glorify'd my Name, and will glorify it again. The Circumstances in which these Testimonies were given must be well consulted, to explain what is spoken; for GOD, speaks more by Actions than by Words.

The first was given when Jesus was Baptiz'd. In his Baptism He was inaugurated into that Office of Mediator, which was the great End of his Incarnation; He was Anointed to those Charges which by former Appointment were convey'd by *Uction*; He fulfilled all Righteousness in obedience

92 *Evidence of Eternal Life*

obedience to the Law ; He who should himself Baptize others with the Holy Ghost in a New and more Spiritual, and Divine State of Religion, was thus made subject to the Law, in token of his bearing Sin, and being obedient to the Will of God, which establish'd *John's Ministry*; tho' He was not a Subject capable of Repentance for the Remission of Sins, nor of that Preparation for the Kingdom of God, which was the Design of *John's Ministry and Baptism*. This Baptism of our Saviour, was at the same time declarative of the highest Honour belonging to him ; and also an Act of the lowest Submission , to which He could not have yielded if He had not come in the likeness of sinful Flesh, in the form of a Servant, and under the Curse. Then it was that the Father declar'd, *This is my beloved Son, in whom my Soul is well-pleased.* This Jesus whom you see, is by unity of his Human Nature with his Divine Person my Son, the Son of my Love, and Delight from Everlasting ; in him, as coming from me to you, and in that Work and Service which He has undertaken, and will surely accomplish, is my

Good.

Good-will and Pleasure for your Peace and Salvation ; Him I constitute, thro' Faith in his Name, as the only Foundation of your access to me with Acceptance ; *that the Love which I bear to him, may be unto, and within you* believing on him ; and the Pleasure which He doth me in his Obedience and Sufferings, may become the Pleasure of my Grace in your Pardon and Salvation.

The Second Testimony was given when *Jesus was Transfigured*. His Submission, not only as a Son, but as a Servant, and as acting for us, was the immediate Act preceding this his Glory ; *as he prayed, he was Transfigured*. The Occasion was, the *unapprehensive Temper of Mind*, even in his chief Disciples, as to his Sufferings which did approach, and his Glory which should follow. The attending Circumstances, were a *bright Cloud*, the Glory of the Lord, which overshadowed Jesus, and Moses the Founder, Elias the mighty Restorer of the Jewish Law, *discoursing with him* ; When these were gone, and Jesus alone, with his Disciples, which He took with him, on the holy Mount, a Voice came out of the Cloud, saying, *This is my beloved whom*

94 . Evidence of Eternal Life

Son, hear ye him. This is He of whom *Moses* spake, *The Prophet like to him*, but greater than he, whom God should raise up to his People; This is He, whose Fore-runner *John the Baptist* was represented and prophesied of by *Elias*; He is *the Way, the Truth, and the Life*; he speaketh the *Words of Eternal Life*; in hearing him, you know all my Will, and your Souls shall live: That Religion which *Moses* declar'd, which *Elias* restor'd, which all the holy *Prophets* confirm'd, is Explain'd, Improv'd by *Jesus, hear ye him*, and him only. This History of our Saviour's Transfiguration, is admirably Illustrated by the Learned *Mr. Fleming* †; an Author of whom some Use has been made in this Discourse; but whose Work is of eminent Service in the Whole of Christianity.

The *Third* Testimony given to the *Son of God*, had these Circumstances accompanying it. *Jesus* had lately raised *Lazarus* from the Dead, therein manifested his *Glory, i. e.* his Divine Power, and his Unity with the Father: He now made his last, and as I may say, fatal Entrance into Je-

Jerusalem in a Triumphant manner; the Multitude meeting him with Branches of Palm-trees, and crying, Hosanna, Blessed is the King of Israel, who cometh in the Name of the Lord. Some Greeks, who were Gentiles, desir'd to see Jesus; upon which He declar'd the time to be now near that the Son of Man should be Glorified, in being Preached to the Gentiles, and Believed on in the World; but this should not be till after his Death and Resurrection; in both which He should judge the World, and cast out the Prince of it; and in both being lift up, should afterwards draw all Men unto him. His Soul then began to feel the Pangs and Agonies of approaching Death, and was troubled as to Extremity: He is as it were confus'd, *What shall I say?* He prays, *Father, save me from this Hour;* but presently recalls his Prayer, *for this cause did I willingly come into the World, and have magnag'd all my Conduct unto this Hour;* He prays again, *Father, glorify thy Name, i. e. thy Son, in whom is thy Name:* Then came a Voice from Heaven, not for his sake who knew and believ'd without it, but for their sakes who were present, saying,

96 Evidence of Eternal Life

I have both glorified it, and will glorify it; I have glorified it, in thy raising Lazarus from the Dead; I will glorify it in thy Resurrection: I have glorified it in thy mighty Works done on Earth: I will glorify it, by giving Thee all Authority and Power in Heaven and on Earth, that thou mayst give Eternal Life to as many as Believe in thy Name. Thus we have heard the First Divine Witness bearing Testimony to the Son of God, to his Person and Personal Actions, as the Foundation of our Fellowship with God; to his Doctrine and Religion, as Revealing the Will of God for our Salvation; to his exalted State and Power, as giving, and dispensing Eternal Life.

2. *The Witness of the Divine Word must now be heard; it is not necessary that the Word should testify directly Jesus to be the Son of God; his Testimony to the Father who sent him, and to the Holy Ghost whom he should send, will be more cogent. There are Three in Heaven who bear Witness to one another, as Equal and One God, and in their Testimony to, and of each other, the Record given of Eternal Life, in Christ Jesus, is necessarily declar'd, Joh.*

II. 41, 42. *John 14, 15, 16, 17. Chapters.*
 But if we take this Witness to speak more directly concerning *Jesus the Son of God*, yet will it not be absolutely the Testimony of a Person to and of himself, because of that vast difference of Nature and Character which there is between the *Eternal Word* and *Jesus Christ*. Yet if this were directly his own Witness of himself, tho' such Testimony when single and alone is not valuable, yet in conjunction with others undoubtedly and infallibly good, it deserves Credit; and for this End did *Jesus come into the World, that He might bear Witness to this Truth, That he is the Son of God, and King of Israel*; nor could He have been own'd and receiv'd as the *Messias, and Son of God*; if He had not declar'd himself to be such. This Testimony may be given indirectly, by material Proof, and not by formal Evidence; thus the *Word* Witness'd to *Jesus*, by the open express Acts of Communication between *Jesus on Earth, and the Father in Heaven*; frequent Instances of which occur; by those Miracles which *Jesus* wrought by his *Word speaking*; Calling his Disciples, Casting out Devils,

vils, Healing Diseases, Raising the Dead, Commanding the Winds and the Sea; like as the *Eternal Word* gave Being to all Things that are made; and by that *Glory* in his *Transfiguration*, whereby the *Word* of Life and *Glory* did own and shew forth its Mysterious Co-habitation in and with the *Man Christ Jesus*. But this Witness may with great Reason and infallible Assurance be allowed to give *Formal Evidence* and *Testimony* to Himself: There is *one Case* at least, in which this is not only Credible, but indeed exceeds all other Proof which can be given; and no other Witness can be sufficient without it, viz. When a Man who certainly dy'd, is said to be alive again; in this Case, no Witness can be so proper and convincing as his own Testimony. Thus *Jesus* after his Ascension to Heaven, bears the same Name by which He was qualify'd from Everlasting, viz. The *Word of God*. Being enter'd into Heaven, He was seen by *Stephen the Protomartyr* standing at the Right-hand of God, as ready to receive the departing Spirits of Believers, and to revenge their Blood upon their Enemies. He appear'd to *Saul*, by a

great

great Light on a sudden shining from Heaven, brighter than that of the Sun at Noon-day, and by a Voice saying, Saul, why persecutest thou me? signifying the Relation he bears to his People, his Tenderness towards them, and his Power to subdue a most violent Persecution. He gave frequent Instructions by special Revelation to this eminent Convert, whom of a raging Persecutor He made a persecuted Apostle: And then gave to his Disciple and Apostle John *Visions and Revelations* prophetical of the State of the Christian Church; and the Book of the Revelations, (as also of *The Acts of the Apostles*) may be read as a Comment on this Text, and the Witness of the Word, Rev. 19. 13.

3. The *Witness* of the Holy Ghost consider'd in his distinct Person, and as distinguish'd from the Spirit, i. e. his Works, Gifts, Powers in and by Men, must now be consulted. This *Witness* must not be heard speaking, and giving express Testimony; but by real and personal Action, Descending, Lighting, Resting on Christ Jesus, and filling him without measure; and according to his Prediction and Promise, com-

ing from him after his Ascension, and by visible Form filling the Apostles with extraordinary Powers. It was necessary that Jesus should be Anointed publicly and solemnly with the Spirit of the Lord, with the Holy Ghost, in Token of that mutual Relation which there is between the Divine Persons in the Trinity; of the Fulness of the Godhead dwelling in him Bodily; of his Authority as Prophet, Priest and King in the Temple of God; of his Saving Power by which the Gospel preach'd in his Name should prevail; and of that Divine Unction, Privileges and Graces which He should communicate to his People. I cannot but think also, that the Union of the Two Natures in the Person of Christ, was not such as to supersede the Use and Influence of the Spirit's Operations in and upon the Man CHRIST JESUS, in those Exercises and Tryals of Faith, Hope, Patience and other Graces, * which were properly Acted and Perform'd by Him as Man, in which the Merit of his

* Dr. Goodwin of the Mediator. Mr. Fleming Christ
Vol. III.

Obedience and Sufferings did consist; without a due regard to which, we shall enervate the Force of that first great Promise: *The Seed of the Woman shall break the Serpent's Head.* It is, especially, as I think, to be Consider'd, that the wonderful Union of the Divine Word with that Holy One Jesus, was in a manner suspended or hid in those great Temptations, of Combate with Satan, and his Agony in the Garden, and on the Cross. The Man CHRIST JESUS tho' really united to the Divine Person, and supported and dignify'd by it; yet was left to Act a most difficult Part; and all those many Promises in Sacred Scripture of Divine Support to uphold him in such Hours of Distress were, as I conceive, fulfilled by the Aids of the Holy Ghost, on whose Grace and Power He depended; and was thus, in all things belonging to Hopeless Weakness and Infirmary, made like to his Brethren. The Divine Man, who was worry'd by the Devil in the Wilderness receiv'd Comfort from Angels ministering to him, did much more experience Help and Strength from the Divine Spirit. Having thus explain'd the Nature of this

Witness and Evidence, I shall without any further Remarks upon it refer the Reader for a direct Proof of it to what the Spirit has Recorded and Testify'd concerning Christ's Baptism, Matth. 3. 16. John 1. 32, 33. and concerning the descent of the Holy Ghost upon the Apostles on the Day of Pentecost. Acts 2. 1,--8.

We should now attend to the Witnesses which bear a standing Testimony on Earth: And hear them speak in this Order: First, the Water. Secondly, the Blood. Thirdly, the Spirit. But I shall only make some general Remarks upon the whole, to give a plain Explication of the Testimony given. Jesus came by Water and Blood, and the Spirit testifies. That the Apostle has some respect to what he has Recorded in his Gospel. Chap. 19. 34, 35. cannot be doubted. Out of Jesus's pierced Side came Water and Blood, and this is recorded that ye may believe Jesus to be the Son of God. || But his coming by Water and Blood, speaks more than a transient particular Circumstance; his Coming implies his Divine Mission, and the

End for which He came and was sent; and his coming by *Water and Blood*, intends such stated Properties and Effects Personal in him, and remaining in his Doctrine, Institutions, and Followers, which prove Him to come from God, and which fulfil the design'd End of his coming. The *Water and Blood* are such inward Properties, outward Actions, ordain'd Circumstances which are necessary in Him who came from God to Save Man, and by which it was Typify'd and Prophecy'd that the *Messias* should come. The Spirit as a living Person Testifies in Recording these Actions, Explaining these Properties, Accomplishing these Effects intended and wrought by *Water and Blood*, Baptism and the Supper, as they explain the Sacred Ceremonies under the Law; as they Record the Personal Properties and Actions of our Saviour; as they express the Blessings which come by his Gospel; and as they are Acts of his Royalty and Grace, may well be understood by *Water and Blood*. And the Spirit shewing the Mystery signify'd in these Solemn Actions, and working the Saving Effects communicated

in, and by them; *the Spirit* who in and by them doth Consecrate us to God, and take up his abode in us, doth testify to these Solemn Institutions, or rather to *Jesus*, who appointed them, and to his Gifts and Blessings in them. These Remarks being Consider'd, every One will easily understand the meaning of these otherwise doubtful or dark Expressions. The *Water* of Divine Purity in the Person and Actions of *Jesus*, in his Doctrine and Ordinances, in the Regeneration of those who Believe: The *Blood* of Reconciliation, typify'd in the Sacrifices, represented and exhibited in the Supper, speaking Peace in the Consciences of those who believe. The *Spirit* of Revelation in the Gospel written, in the Apostles preaching it, in the standing Ministry ordain'd; and in those who by this Word thro' Faith obtain the Blessings of Adoption, Justification, Sanctification and Consolation. Thus *Jesus* coming by Water and Blood, and this Water and Blood and the Testimony therein given, being Recorded and Interpreted by the Spirit of Truth, is hereby prov'd to be the Son of God coming from the Father, the Messiah, the Saviour of Sinners,

Sinners, and the *Eternal Life* to those who Believe in his Name. * The Evidence to the Truth of Christianity, and the Grace of God in the Gospel, herein contain'd, is so well made out and asserted by many good Authors, and indeed, is so plain and convincing in itself, that I shall not draw it out to a further length.

4. I proceed to speak of the Persons on whom this Gift is bestow'd. *God has given us Eternal Life.* The direct Explication of this is, *us* who by Faith have Christ. But we must look farther into this Matter.

1. *This Life is in the Son; this Gift is by Covenant; and every Covenant is establish'd in and for a certain Seed.* There is no Will, Testament or Covenant which doth not name the Persons in whose behalf it is made; without such a Nomination, it were void and null. God's Covenant has always been made with One for many. Thus the first Man involv'd all his Posterity: Thus God

* John Goodwin's Divine Authority of the S. Scriptures. Dr. Bates's Harmony of the Divine Attributes. Man

Man promis'd to Adam was for The Seed of the Woman as to have gather'd in himself all the Children of God; and He who sanctifieth, and they who are sanctified are both of One. Thus the Covenant made with Abraham, In thy Seed shall all the Nations of the Earth be blessed, to thy Seed I will give the Land Canaan for an Inheritance and Possession, thy Seed shall be as the Stars of Heaven for multitude, I will establish my Covenant with thee, and with thy Seed after thee to be their God. If herein there was a specifying Distinction between his Children after the Flesh and those born of Promise, after the Spirit, by super-natural Power, according as God said, In Isaac shall thy Seed be called, (and Jacob have I loved, but Esau have I hated); This makes it evident, that Abraham was in this Affair, the Type of Him who is the Father of the Spiritual and Divine Seed. Such was God's Covenant with David concerning his Seed. Every Covenant is with a chosen Head, for a peculiar Seed: Grace reigns in the Whole, and the Promise is Sure to all the Seed, and none but the Seed are the Heirs of Promise; they being long fore-known, and

and born of the Will of God, of the Promise made to the *Covenant-Head*, and of the Spirit, who executes this Covenant. Such was the *Father's Covenant* with Christ, *This is the Will of my Father who sent me, that of those whom He gave to me, I should lose none, but give them Eternal Life.* This Promise of a Seed, and of the Divine Spirit to be given to them, made by the Father to Christ, is expressly Recorded, *Isa. 59. 21.* And it must be observ'd, That Christ is not so the Father or Head of the Spiritual and Divine Seed, the Children of God given to him to be brought to Glory, but that He has also since his Ascension, a visible Seed by Name and Profession, with whom a visible Covenant is establish'd, and theirs is the Adoption, the Promise and the Glory, like as to Israel after the Flesh; and of these is the Kingdom of Christ. Thus the Gentiles and the World are given to him for an Inheritance and Possession.

2. The distinguishing Mercy and Love of God to those on whom He bestows this Gift, must be acknowledg'd in this Expression: And this both in the visible Seed, and

108 Evidence of Eternal Life

and much more in those who are the *Children of Promise*. God has given us *Eternal Life in Christ Jesus by the Gospel*. Tho' the *Gospel Commission*, Grant, and Promise is not limited to any Nation and People, but is ordain'd for the whole World, and every Creature under Heaven; yet still the *Gospel Dispensation*, by the Power of the *Holy Ghost*, is Restrain'd and not Universal. It was so in the Preaching of the *Apostles*, who purposed to carry the Gospel to one Place and another, but the Spirit did not suffer them. It is so in the Providence of God giving and sending the Gospel in a various Course and Progress to one Nation and not to another. And wherever this Gospel comes, the Ministers of it must declare this Record, *God hath given us Eternal Life in his Son: He who hath the Son, hath Life; and he who hath not the Son, hath not Life.*

They who believe not in Jesus Preach'd to them, and accept not the Covenant of Reconciliation and Peace in his Blood, do refuse God's Call and Invitation, reject

his Gift, frustrate his Counsels, make his Promise of none effect, and condemn themselves as unworthy of Eternal Life. Thus the Gospel truly ministred, is a sweet savour unto God and of Christ, both in them who are saved, and in them who perish. But the Promise and Faithfulness of God to his Son, and his own Purpose stands firm and sure in a Seed and Remnant according to the Election of Grace, which obtains in the working Faith in the Heart. And the distinguishing Grace and Mercy of God to them is much more to be admir'd. The World, not only they who know not the Gospel, but all who are of, and after the World, lies in a state of Death, alienated from the Life of God; under the Power of the Prince of Darkness and of Death: They see not the Light of the Glory of God: Their Fellowship is not with the Father and his Son Jesus Christ, They have not the Spirit of God; the Gospel is hid from them; they are carnally minded, and the Carnal Mind, the Wisdom of the Flesh and of the World, is enmity against God, and the spiritual Death. They are in the Flesh, and cannot please God. But God has Call'd and Saved

Saved us by an holy Calling unto the Knowledge and Fellowship of his Son Jesus Christ by his Spirit whom he has given to abide in us. The Father manifesting himself to us as He doth not to the World: The Father and the Son come unto us, and take up their abode in us. God has given us, and not to others, Eternal Life.

3. God hath given to us to know and receive his Gift of Eternal Life in his Son. The Gospel is by a Carnal Seed little understood to contain God's Promise and Gift of Eternal Life prepar'd in Christ Jesus for those who were given to Him, and who believe in Him. This is the Everlasting Gospel, the Gospel of Grace and Salvation, in every Dispensation of it. This Design of Grace in the Gospel being discern'd, and the Sovereignty of God in preparing, his Freeness in bestowing, our Necessity of obtaining, the Gospel Call and Command in publishing, and Christ's Honour in our receiving being known and consider'd; convinc'd Sinners drawn by the Father, and hearing and learning of him, do believe in CHRIST JESUS as ordain'd a Publick-Head for them, and receive Eternal Life as given them.

them in him. This Gift is so publish'd, that whoever will may receive it. This Covenant is so declar'd, that All are call'd to subscribe it. || CHRIST JESUS as a Publick-Head, Surety, Representative, is set forth in the Gospel, that whoever discerning this Mystery doth approve the Wisdom, Righteousness and Sovereignty of GOD in it; whoever acknowledging this Grace bringing Salvation, doth with suitable vehement desire embrace this Hope; whoever hearing this Promise doth rely on GOD's Faithfulness, and Christ's Performance as the Foundation of it, and rest in it, should Interest himself in this Gift and Benefit. That Grace which gives the spiritual discerning and approbation of this Mystery, which inclines and moves the Heart to desire this Grace reveal'd, which persuades the Soul to rest on GOD's Promise in CHRIST, doth hereby give Power to Receive and appropriate this Gift. Thus God has given us Eternal Life.

4. I come now in the last place to shew what it is to have the Son; which doth

| Dr. Owen's Evid. of the Faith of God's Children:

most

121 Evidence of Eternal Life

most directly express the manner of our coming into this Gift, our Title to it, and what it is to *have Life*. It is plain, that Faith is signify'd hereby; by Faith we apprehend, receive, *have Christ*. The Nature and proper Acts of Faith, were describ'd under the last Particular, of the manner and grounds of receiving this Gift. It remaineth therefore to Explain the genuine force and emphasis of this Expression, by which Faith is here represented.

1. To *have* the Son, plainly implies the *receiving* him as God's Gift. Faith necessarily respects the Will, Promise, and Gift of the Father, in CHRIST as Mediator, and in all that Grace which comes by Him. We cannot *have* CHRIST, but God *gives* him. Nor is it the Spirit's *Act* working Faith in us, by which we *have* Christ, not in this primary sense of the Expression, but it is the Father's *Act* in giving CHRIST, as it is the Spirit's *Work* by which we have in him. The Will of the Father in giving his Son to be a Saviour; and concerning our believing in Him is the ground of this Expression of *having* the Son.

2. This

2. This Phrase doth also express a *Covenant-Act*, whereby we *Recognize that Record* which GOD has pass'd of *Eternal Life given in Christ*. A Believer hath *Christ* even as a Man has an Estate or Inheritance purchas'd for him, given to him, and by solemn Act made over and deliver'd to him, tho' he do not presently enter on full Possession. Faith receiving CHRIST by the Gospel Record doth justify GOD's Eternal Counsels for Man's Salvation, doth enter that *Plea of Eternal Life* which GOD then establish'd, doth acknowledge CHRIST as GOD ordain'd him, doth give and commit the Soul to CHRIST according as GOD gave his Elect to him, doth approve the Covenant of Life in CHRIST JESUS according as it was Recorded in Heaven, and is Revealed in the Gospel ; *This it is to have the Son.*

3. This Expression doth also imply that *Mystical Union* which is between CHRIST and Believers by his *Spirit* given to them, and abiding in them. || This Union is represented by various Similitudes in all kinds,

114 *Evidence of Eternal Life*

and cannot in the present State be known and conceiv'd by us. The Relations contracted by this Union, and which follow upon it, are especially to be consider'd. He is our Head to whom we are joyn'd as Members of his Body, (*Eph. 4. 12. Col. 2. 19.*) both by the Father's Act of Grace towards us, and also by the Spirit, and by our own Act in believing on him, whereby we hold the Head and are incorporated into him. He is our Elder Brother; as such He had a Claim to us, a Right in us, which was the ground of his Redeeming us: He vindicated and asserted as his own the Seed of Abraham; and because the Children were partakers of Flesh and Blood, (*Heb. 2. 14,--16.*) and were subject to Death and the Prince who had the power of it, therefore he partook also of Flesh, that in it he might suffer Death, and overcome the Devil. But our Claim of Right to the Benefit of Redemption is made by Faith, and indeed acquir'd by it. He is the Husband, Believers are the Spouse marry'd to him as their Lord that they may bring forth Fruit unto God.

4.
That
leges
but in
it ho
ing in
of Go
Life i
in hin
dren.
Sins,
tion.
his O
was d
as our
justifi
Blood
and F
nigh
Places
Blessi
Inter
mand
Servic

* Dr
cation.

4. This Expression further intends That we *have Eternal Life*, all the Privileges and Blessings of it *not inherent* in us but in *Him*. Whatever Faith receiveth it holds all in CHRIST. By our believing in him according to what He is made of GOD to us, we are in Him, and have Life in Him. He is the Son of GOD, and in him we obtain the Adoption of Children. He did in his own Body bear our Sins, and in his Blood is our Reconciliation. * He has fulfill'd the Law, and in his Obedience is our Righteousness. He was discharg'd from Prison and Judgment as our Surety, and in his Acquittal is our Justification. He is entred with his own Blood as our High Priest, Representative, and Fore-runner, and in Him we are made nigh to GOD, set down in Heavenly Places, and blessed with all Spiritual Blessings in Heavenly Things. He makes Intercession in Heaven, and in his Demand is the Efficacy of our Worship and Service here below. He has receiv'd the

* Dr. Goodwin's Triumph of Faith. *Forbes of Justification.*

116 *Evidence of Eternal Life*

Spirit without measure, and in his Fullness is our Sanctification. He is the Eternal Life, and when He who is our Life shall appear then shall we appear with him in Glory. *This is to have the Son, and to have Life in Him.*

Having thus explain'd all the Particulars in the Apostle's Argument we shall easily and clearly make out the Title to *Eternal Life* here assign'd. This Title is by free Gift; by the Gospel Record or Declaration of the Will of GOD establishing the Way of Salvation; This Declaration and Divine Establishment is Testify'd by Witnesses in Heaven and on Earth. The Persons on whom this Gift is bestow'd are CHRIST'S Seed, the Children of the Everlasting Covenant, to whom it is given to know and receive this Gift. Such by Faith *have Christ, and have Eternal Life in Him.*

The Explication which has been offer'd, doth hereby recommend itself to our Approbation, that if seriously improv'd by Meditation it will inspire us with the same Spirit of *Eulogy or high and commendatory Expression of the Gospel* which

was

was in the Apostle *Paul*. † CHRIST, the Gospel, Grace and Faith, were Terms of the highest Note and most frequent use with him. He affects to give to the Gospel those Titles which properly belong to CHRIST whom it makes known, and to ascribe to Faith all our Salvation by Grace. He loves in speaking of the Gospel to heap up Expressions, his Spirit was so enlarg'd in its praise. *The Glorious Gospel of the Blessed God. God's hidden Wisdom ordain'd for our Glory who live in these last times. The Power of God to Salvation, that Instrument and Deed of Conveyance by which, thro' Faith setting our Seal to it as true, GOD gives us Eternal Life, and causeth us to pass from a State of Sin and Death by Nature, unto a State of Grace and Salvation. And the Gospel is thus God's Power to Salvation because in it the Righteousness of GOD which is largely Explain'd and Asserted in that Epistle is Reveal'd from Faith waiting for it under the Law, unto a clear and full Faith in the Revelation made of it now as it was not*

118 Evidence of Eternal Life

known in former Ages. Many other are the honourable Titles with which the Apostle Paul dignifies the glorious Gospel of Christ the Image of God, the Word of Life, Wisdom, Power, Grace, Peace, Faith and Salvation. All which according to that Scheme of Matters which has now been propos'd do in the strictest Reason and Justice agree to it

This also clearly explains the Nature of Effectual Calling, and the Work of Faith with Power, in and by which God fulfils the good-pleasure of his Goodness in us, puts us into a state of Salvation, and keeps us to the full possession of it. As CHRIST the Image of GOD Called his Disciples whom the Father gave to him in a special manner to be his own for peculiar Ends, and whom He lov'd and chose from the beginning; so in the Preaching of the Gospel doth GOD Call those whom He chose from Everlasting to the knowledge and belief of the Truth, and to Salvation thro' sanctification of the Spirit. By Grace we are saved, thro' Faith, and this not of ourselves, for it is the Gift of God. The Gospel is the Copy of the Eternal Record of Life in Jesus Christ, and Faith

is that Act wrought in us whereby God's Acts for us in Eternity are sign'd, seal'd, and made effectual in us in Time. I shall conclude this Second Discourse with a brief Paraphrase of the Apostle Paul's Prayer for his beloved *Ephesians*, ch. 1. 17,--23. || He prays for them who already believ'd thro' Grace, That the God of our Lord Jesus Christ, the Father of Glory, (the Light, Grace and Power of God shining and working in JESUS CHRIST and by the knowledge of him who is the Glory of GOD, 2 Cor. 4. 6.) to give them the Spirit of Wisdom and Revelation in the knowledge of Christ, (and to the acknowledgment of Him,) that the Eyes of their Understanding being enlighten'd they might know (more fully) what is the Hope of his Calling, (of their Calling of GOD in CHRIST JESUS,) and what the Riches of the Glory of his Inheritance in (or among) the Saints; (which Hope and Riches were express'd in the fore-going part of the Chapter,) And what is the exceeding greatness of his Power to usward who believe, according to the working of his mighty Power

* See Dr. Goodwin in loc.

which wrought in Christ when he raised him from the Dead, (in whom and together with whom ye who believe are quickned and raised from your Death in Trespasses and Sins,) and set him at his own Right-hand in the Heavenly Places, far above all Principality and Power (in whom ye also are set down in Heavenly Places, and whatever was accomplished in his Person is by an happy Parallel fulfill'd in you) and gave Him to be Head over all Things to the Church, (that He might fill all Things, and be for and to his Church All in All) which is his Body, the Fullness of Him who filleth All in All; whose Fullness display'd and communicated to and in the whole Mystical Body gather'd in one Assembly shall be their Glory and compleat Salvation, when Faith shall be no more, but all distance and absence being remov'd we shall see Him as He is, and be made like Him.

THE

T
H
made
Gosp
of thi
may
only,
in Ch
lieve
in ex
those
of G
throu
and o
In Sp
thing
venan
decla
spel co
it; y
Worla

THE
THIRD PART.

HAVING Explain'd the *Nature of Eternal Life given in Christ Jesus*, and made out the *Title to Eternal Life by the Gospel*; I proceed to speak of the *Evidence of this Title to and in ourselves*, That ye may know that ye have *Eternal Life*. Not only, that ye may know that *Life is given in Christ Jesus* to and for them who believe; but that in perusing this Record, in examining this Title, in consulting those Divine Characters of the Children of God which are at large describ'd throughout this Epistle, you may know in and of yourselves that you have *Eternal Life*. In Spiritual Cases and in them only these things are different; *Eternal Life*, by Covenant-Right and Free-Gift, is therefore declar'd, that all Men to whom the Gospel comes and is sent, might make a Title to it; yet the most blinded by the god of this World, perverted by an evil Heart of Unbelief,

belief, deluded by worldly Lusts, hurtful Errors, foolish and wicked Prejudices, neglect and refuse to concern themselves herein. By others the Title is obtain'd, *in believing on the Name of the Son of God they have the Son and Life in Him*; but the Evidence of this their Title is still to seek; and they are much uninstructed and unacquainted with the Nature and Grounds of this Evidence. Few understand the Gospel Doctrine of Eternal Life; few acknowledge the *only true Title* to this Estate or Inheritance; few who have a Title are capable to *make out this Evidence* to themselves and others. When as God the Father, Son, and Spirit, the Author, Purchaser and Applier of this Life is highly glorify'd in them who with a right Spirit, upon just Ground and in a worthy manner do bear a Spiritual Part and Figure becoming the *Heirs of Eternal Life*: This Temper and Disposition of Soul is *Spiritual-mindedness*, and a *savouring the Things of the Spirit*, the Things which are freely given us of God in Christ Jesus Revealed by the Spirit in the Gospel, which *Spiritual-mindedness* is Life and Peace, the great Cha-

Character of the New-Man, the new Creature, translated unto a new State and Dignity in *Christ Jesus* and by Faith in Him.

In speaking of this *Evidence* I shall keep as close as possible to that Representation of the Case which hath hitherto been made of the *Evidence of a Title* to an Estate and Inheritance. This *Inheritance* was first given by Will and Testament; yet so as that an *Able Person* must Purchase and Redeem it for the Heirs; the Estate itself being Mort-gaged and Sold; and the Heirs themselves being in Captivity and Bondage. The Gift is Everlasting; the Purchase was long since made; the Instrument by which this Gift by Will, and this Purchase by Price of Redemption should be convey'd, made over to the proper Heirs, and they invested in it, is publish'd to the World. The *Heirs* are by *effectual Calling* made sensible of this their *Inheritance*, and of the *Title* to it; and by Solemn Act they do so Recognize what has been done for them as Actually, Personally to receive and obtain their design'd Interest in it. Now the Inquiry is not about the *Evidence of*
the

124 *Evidence of Eternal Life*

the Truth and Goodness of the Title by which they Claim, for that hath been infallibly prov'd by sufficient Witnesses both from Heaven and on Earth; but of the Truth, Goodness, and Validity of their *Act in laying Claim*, and so, that their *Names are indeed Inroll'd in the Register, Agreement, Instrument* by which this great Transaction is Recorded. The *Writings* cannot be broke up or look'd into till a set appointed Time come for the *Revelation and Manifestation of the Sons of God*, when the *Lamb's Book of Life* shall be open'd, and the *Names therein written to be clearly read*. What Evidence can then be had in the mean time of our Title to the Estate? No common Similitude will absolutely suit and fit Divine Things; but I am persuaded the Similitude here propos'd, will be of great Use to us. Now in this Case we must observe. *First*, All Parties concern'd in this Transaction must have a mutual Consciousness, an inward Perception and Sense of what is done. *Secondly*, The Writings are produc'd, tho' not open'd. *Thirdly*, The Seals to the Writings are manifest and visible and bear a peculiar

peculiar Stamp. *Fourthly*, The Attorney or Advocate at Law who drew up the Writings and who manag'd the whole Transaction between the Parties concern'd is at hand to testify and witness. *Fifthly*, The Heir is presently put into part of the Possession, and hath various Effects of the Will and Purchase as already executed bestow'd upon him. I am persuaded that the *Spirit of God speaking in the Scripture* hath given us this Representation of the Case, and that a due Explication of it will be admirably useful to this Divine Intent, That *they who believe in the Name of the Son of God may know that they have Eternal Life.*

1. All Parties concern'd in this great Transaction must have a *mutual Consciousness*, an inward Perception and Sense of the great Act done *. I shall not Consider this on God's Part, *the Lord knoweth who are his* ; only that this must be suppos'd to be accompany'd with some *Divine Act in and upon the Soul*, whereby to promote in it a Sense and Persuasion of that Solemn

* *Marshall Gospel Mystery of Sanctification.*

126 *Evidence of Eternal Life*

Act whereby it was made and enabled to enter into Covenant with God according to the Tenour of the *Hope of Eternal Life given in Christ Jesus*. The Act of the Soul under the Power of the Spirit in Believing hath a native Sense and Persuasion like as the Acts of Natural Faculties and Senses have in themselves. The Mind acting in a clear Light in the full Assurance of Understanding in the Riches of the Mystery of the Father and of Christ; the Word of the Gospel coming into the Heart in Power, and in the Holy Ghost, and with much Assurance of the Truth and Grace reveal'd in it. Faith in flying unto Christ for Refuge, and laying hold on the Hope set before us in this Immutable Counsel, and Faithful Promise of God; such Faith doth by a natural Power and Influence work an assurance of Hope and strong Consolation. Faith doth embrace the Revelation of an Eternal Purpose and Grace given. It doth apply the Promise of an Eternal Covenant and Hope laid up therein, and therefore has in its Nature an Evidence of the hidden and Eternal Acts of God towards us. Therefore we read of Hope and Joy as the

the First-fruits and Effects of Faith, which in acknowledging the true *Title to Eternal Life*, and *receiving the Gift* of it, doth also feel the vital Power working in the whole Soul and in every Faculty. A feign'd and dead Faith can never have this real Sense and Divine Persuasion, tho' it may have a seeming Confidence and temporary Joy, not presently to be distinguish'd from the Confidence of Hope and Assurance of Faith: Nor can a Divine Faith be ever wholly void and destitute of this Conscious Sense; though for want of due Knowledge this *native Persuasion* may not be understood, by many Causes of doubt and fear it may be perplex'd, and in violent Cases the hurry'd Mind may give a contrary Testimony. This Point, as also the whole *Doctrine of Faith* and of *Justification by it alone*, is well discours'd by that zealous Restorer of the Orthodox Doctrine in the National Church the Learned and Pious Dr. Edwards, in his late Treatise of the *Doctrine of Faith and Justification*, &c.

2. The *Writings*, by which this Inheritance is convey'd, and in which the proper

128 *Evidence of Eternal Life*

proper Heirs are declar'd *are produced* tho' not open'd. These Writings indeed are in the Hands of many ; many who know not what they say may pretend that they have in them a Right and Title to *Eternal Life* ; nor are the real Heirs expressly nam'd therein ; for these Writings are so form'd as that others in all future time may come in and lay Claim to this Covenant ; yet it cannot be doubted that they do give a true Title *in special* to those who indeed *have* the Son by Faith, and that these are at large and by many distinguishing Circumstances and Properties described to be the Persons for whose sake this Covenant was agreed and settled. And such do converse with these Divine Writings as the Copy and Record of their Father's Will and Testament giving them all the Blessings of *Eternal Life* thro' the Death of his Son, and thro' Faith in his Name as exalted to be the Lord and Prince of Life. They read their Father's Love, their Saviour's Purchase, and every gracious Expression, every good Promise *speaks to them* ; that being redeemed from *Ægypt* the House of Bondage by Faith

Faith
dempt
dempt
Red-Sa
i. e. l
with F
ness of
ing Ser
against
rious I
at last
they m
experie
and gu
Word.
Life, t
numer
es, Plea
in it, a
gity far
mamen
to whom
13. 14,
spect w

* Per V
Tendi

Faith in CHRIST in whom is Eternal Redemption, of which all temporary Redemption was typical, having pass'd the Red-Sea, being Baptiz'd in this Cloud, *i. e.* being sprinkled with Water and with Blood; walking thro' the Wilderness of an Evil World, in which are flying Serpents and pressing Tryals, fighting against the devoted Nations *, thro' various Difficulties, Wars, Discouragements at last to enter into the Land of Promise; they may *see the Wonders* of the LORD and experience his *Face and Presence* to lead and guide them; and *in God may praise his Word.* They view the Map of *Eternal Life*, the new Creation State, and the innumerable Blessings Treasures and Riches, Pleasures and Delights which abound in it, and the numberless Race and Posterity far exceeding the Stars in the Firmament, and the Sand on the Sea-shore to whom this Possession is promis'd, *Gen.* 13. 14,--17. they take this View and Prospect with a lively Hope, they call this

* Per Varicos Casus, per tot discrimina Rerum;
Tendimus in Patriam Cœlesti dote dicatam.

their own Native Country, they count themselves to be Pilgrims and Strangers here seeking a better, a Heavenly Country, and God inwardly persuades them that He has prepar'd it for them : This is the Secret of the LORD with those that fear Him, his Covenant which He shews to them who know Him, להדיעים Ps. 25. 14. They search the Scriptures as containing in them the Heavenly Treasures; in them they find *Eternal Life*, because from the beginning to the end of the Divine Volume they testify of CHRIST, and of the Grace of Life given in him.

3. The *Seals to these Writings* are manifest and visible, and bear a peculiar Stamp. * Such as is the Nature of these *Writings*, such are the *Seals* by which they are Valid and of acknowledg'd Force Common in their Use, special in their Power, as *Signs and Seals of Covenant-Deed and Conveyance*. And in and by them more especially, in the *Nature and Kind of an Instrument*, we have *Eternal Life*

* Marsh. Gosp. Myst. Sanctif. p. 283—291. Dr. Chauncy's Doctrine. according to Godliness Part II. ch. 7.

given and actually made over to us. These Signs and Seals of the Divine Covenant have a various Reference and Use: As they are Acts of that Authority and Power which CHRIST JESUS has merited and obtain'd, and which is given and committed to him, and do represent and exhibit the Spiritual Grace and Blessings in Him for us, so they are Witnesses bearing a silent but real Testimony to the *Truth*, That JESUS is the Son of God, and the Eternal Life; but in their formal Nature and particular Observance by us, they are Signs and Seals of a Covenant-Conveyance whereby the Blessing signify'd to all is exhibited to us worthily using them. These are the peculiar Institutions and Solemnities of CHRIST'S Kingdom in the Gospel Church, Baptism and the LORD'S Supper; whereby our ingrafting into CHRIST, our Regeneration and Reconciliation to God by Him, our Right to all the Promises of the Covenant, the Blessings of our Father's House, our feeding upon CHRIST our Life unto Nourishment and Strength; our Fellowship with the Father and the Son, and the Commu-

nion of all Saints the one Body of CHRIST joyn'd to the LORD by one Spirit, by one Faith, by the same Instituted Signs are shewn forth, signify'd, and profess'd in all to whom these Divine Signs are rightfully apply'd, and have a Divine Reality, Virtue and Efficacy in all the Spiritual Seed, the Children of Promise. Tho' I am fully assur'd in my own Mind of the Divine Institution of Baptism of Infants of Believers, as being an holy Seed, included in their Parents Right and Covenant, and of whom is the Kingdom; yet I now speak only of those who in their Adult and Riper Years making a sincere Profession of Faith in CHRIST, are Baptiz'd in his Name and into Him. Thus Baptism does in its own Nature pre-suppose Illumination, Regeneration, Union with CHRIST by the Spirit and by Faith, Repentance unto Remission of Sins, the Hope of Eternal Life in him; all which is necessarily profess'd by those who by this Sacred Ceremony become Related unto God by JESUS CHRIST; yet are Believers said to be Baptiz'd unto all these Ends, and obtain all these Privileges and Blessings

in and by Baptism. In the Water of Baptism we are Illuminated and Regenerated; we are ingrafted into CHRIST putting off the Old Man and putting on the New Man CHRIST JESUS: In it we receive the Forgiveness of Sins, and Life Everlasting. The whole Gospel being summarily comprehended and represented to the Eye in this Divine Sign, the Covenant whereby a mutual Appropriation is contracted between GOD and Man being confirm'd by it, † Grace working by Faith being publicly and solemnly exerted in our Baptism; and this external Sign being animated and inform'd by the Divine Spirit of Resolution, Courage, Wisdom, Liberty and Joy in our Holy Profession hereby engaged, these are sufficient Grounds that Baptism may in a right Sense be said to confer all that Grace which is given in the Covenant hereby seal'd, which is exercis'd and profess'd in this Holy Ceremony apply'd, and which is confirm'd and improv'd unto nobler Acts of Resolution and Joy. That

† Valdesso ~~div.~~ Confid. 19,—104.

the Holy Ghost in respect to peculiar and eminent Acts of Sealing, Anointing, and Establishing was ordinarily given in Baptism, I think cannot reasonably be question'd. But to affirm this *Baptismal Grace* to be given to Children, and to them all, in the common Administration of this Ordinance, must at least create *Scruples* among them who are Serious, and various *Disputes* among the Studious and Learned ||.

As the Baptism of Persons Adult has such a Glory in it, so the Baptism of Infants is very Instructive in the Mystery of the Gospel, and doth much magnify the Mercy and Grace of GOD. * Hereby the Covenant is made with Parents and their Seed; is engaged by Parents on the behalf of their Seed; and the Children of the Family and Kingdom have an allow'd Place and Portion therein. Hereby GOD's Absolute Right and Propriety in us as Creatures and the Children of his Servants; and his preventing Mercy and Grace in having his Name put upon us before we can know Him, are signally asserted and display'd

|| *Witsius de Efficac. Baptism.* * *Wall's Hist. of Inf. Bapt.*

Here

Here
Free-
by th
Love
Inher
Conf
tween
betwe
nal H
dom a
ction
is pre
stinct
Subje
Coven
growi
under
nize t
in the
be cha
nant.
in the
the C
Seed,
Ends
We
that e

Hereby the *Doctrine* of Original Sin, of Free-grace in justifying, of Regeneration by the Power of the Holy Ghost, of pure Love in Adoption, of Heaven obtain'd by Inheritance, is *eminently* Illustrated and Confirm'd: Hereby the Distinction between the Natural and the Spiritual Seeds, between federal Sanctification and internal Holiness, between the visible Kingdom and the Chosen Remnant, a Distinction always known even in the Church, is preserv'd, and both parts of this Distinction united in the proper and elect Subjects. And this is so far a *Seal of this Covenant* even with Infants, that such growing up to Years of Knowledge are under Obligation to stand to and Recognize this Act and Promise done and pass'd in their Name, and they shall otherwise be charg'd as Transgressors of the Covenant. But this Divine Institution being in the continu'd State and Succession of the Church administred to the Infant-Seed, for some different Reasons, and Ends than what agree to the Adult: We chiefly consider the *Lord's-Supper* as that *external Sign* by which the Covenant

of GOD contain'd in the Divine Instrument or Writings is *voluntarily Signed and Sealed* by us. The *Blood* of CHRIST shed was the great Means by which the Blessings of his Will and Testament were bequeathed to us ; this *Blood* efficaciously *Reconciling* us to GOD is One Witness on Earth to the Record of *Eternal Life* given us in CHRIST ; this *Blood* represented by outward Sign is the Seal of the Covenant ; *and in eating the Flesh and drinking the Blood of the Son of God we have Eternal Life abiding in us.* That Divine Spirit which by the general Preaching of the Gospel doth work Faith, He doth by these Signs fill us with his In-dwelling Power, and perform his more eminent Works for our Stedfastness, Fruitfulness, and Comfort in the Knowledge and Profession of CHRIST.

4. The *Attorney or Advocate at Law* who *drew up the Writings* and who manageth the whole Transaction between the Parties concern'd, is *at hand* to *Testify* and *Witness*. CHRIST the Mediator as our Advocate represents us in Heaven, and his Intercession is a Legal Demand made for

for Be
Grace
in the
Charg
again
Cause
cuse,
Dema
wheth
Joy. T
and Sa
mana
Holy
Him a
be our
Doub
assist
tle,
that I
direct
shall p
diator
GOD,
in All
lasting
dered,
tended

for Believers of all Covenanted Mercies, Graces, and Blessings: As our Advocate in the Court of Heaven He *removes* all Charges, Pleas, Suits made and brought against us; He maintains our Right and Cause against our Enemies who would accuse, condemn, oppress us; He puts in a Demand and Plea in every seasonable time, whether of our Need, or for our greater Joy. Thus He is *the God of our Righteousness and Salvation*. Thus CHRIST as an Advocate manageth our Cause in Heaven; but the Holy Ghost is given and sent by and from Him as an Advocate to abide with us, to be our Counsellor at Law in all Cases of Doubt and Question rais'd, to help and assist us not only in respect to our Title, but also in the management of that Possession which is present, and to direct us in every Case what Pleas we shall put into the Hands of JESUS our Mediator and Advocate in Heaven. Thus God, the Father, Son, and Spirit, is All in All in our Salvation: Thus the Everlasting Covenant was in all things well ordered, and is surely executed in every intended and agreed Circumstance. Thus the
Heavenly

138 *Evidence of Eternal Life*

Heavenly and the Earthly Things correspond and are united whilst Jesus is our Advocate residing at Court with the Judge; and the Spirit is our Advocate at Home to direct and assist us.

By this Advocate the Writings of the Estate, the Instrument of Conveyance, in which is our Title and Security, was drawn up; by his special Power the external Signs become real Seals to a Divine Covenant; by his Grace we were acted in subscribing this Agreement in Believing; by his Indowing Power we are put into part of the Possession at present; and He as an Advocate sent from the Father and the Son to be in us and to abide with us, doth Witness together with our Spirits that we are the Children of God whose is the Inheritance, doth work in us the Fruit and Joy of our Union with CHRIST in Heaven, doth Comfort us in our Tribulations on Earth, and doth help our Infirmities teaching us how to pray and what to ask, making Intercession within us with Affections unutterable; and GOD who searcheth the Hearts of Men, knoweth the Mind of the Spirit who

who maketh Intercession in the Saints according to the Heart and Purpose of God. This Divine Spirit doth by the general Tenour and Declaration of the Will of God and the absolute Promises of Love and Grace shed abroad the Love of God in our Hearts; He doth by the Power of his Grace acting in us manifest the Truth and Sincerity of his Saving-works upon us; He doth by Tribulations work Patience, by Patience He giveth Experience, and by Experience He confirms our Hope and rejoicing in Hope of the Glory of God which shall not make us ashamed. And by these Ways, and especially in the more Solemn and Sealing Ordinances of Worship, He becomes to us and in us the Holy Spirit of Promise, the Earnest of our Inheritance, by whom we are Sealed unto the Redemption of the purchas'd Possession.

5. The *Heirs thus invested* in their Title are *presently put into part* of their Possession; they have herein receiv'd the First-fruits of the Glory to which they are appointed: The Grace of Sanctification in all its various Acts and Effects is thus an Evidence

140 *Evidence of Eternal Life*

Evidence of our Adoption, Justification, and glorify'd State in CHRIST; not only because it proves the sincerity of our Faith by which we are Sav'd; but as having in itself a part of our Salvation, as being a Preparation for, and having a native Tendency to the Heavenly State. This partaking of the Grace of Life from JESUS CHRIST, doth prove our Life to be hid with CHRIST in GOD. The Regenerate Soul, in the Exercise of Grace, in the use of Gospel Privileges, in the Experience of a Divine Conduct, in its various Successes in the Spiritual Warfare, and in the more exalted Acts of Love, Hope and Joy doth partake of Salvation in CHRIST, doth possess *Eternal Life*, springing up to Heavenly Glory. The Life of CHRIST manifesting itself in us doth Evidence our Being in Him. CHRIST's Act in apprehending us doth keep its hold on us, and move, guide and act us till we *Win* him, and *Gain* all that for which we are apprehended by Him.

This is the Evidence of a Believer's Title to *Eternal Life*. Thus he who believeth has set to his Seal that GOD is True. and hath
the

the Witness in himself. And he who believeth not shall be constructively charg'd and condemn'd both for Contempt of the Great Salvation, and for making God a Lyar in not receiving the Witness and Testimony He has made of *Eternal Life* given in CHRIST JESUS.

But that this Divine Certainty, in the Evidence of a Believer's Title, may be carry'd to an higher degree of Assurance, we must further know that they who are born of GOD, who believe in the Name of the Son of GOD, and who have receiv'd the Spirit of CHRIST to be in them, are distinguish'd from others by many Divine Characters which have an excellent Glory in them. The Apostle hath largely represented and describ'd these throughout this Epistle; and not only the Discourse immediately foregoing concerning the Free-Gift, standing Record, and True Witnesses, but indeed the whole Epistle must be understood to refer to what the Apostle saith, *These Things have I written, that ye may know that ye have Eternal Life.*

The first Divine Character express'd is *Walking in the Light.* This is the Message which

142 Evidence of Eternal Life

which we have heard of Christ, and declare unto you, That God is Light, and in Him is no Darkness at all. If we say we have Fellowship with God and walk in Darkness, we Lye and do not the Truth. But if we walk in the Light as he is in the Light, we have Fellowship with Him, and He with us. Yet they who walk not in Darkness, but in the Light have Darkness remaining in them, and if they say they have no Sin, they deceive themselves, and the Truth is not in them. Such must confess their Sins: And if any such Man sin, we have an Advocate with the Father Jesus Christ the Righteous. This Light discovers the Works of Sin and Iniquity which are hid till it reveals them; it reproves the unfruitful Works of Darkness that we should have no fellowship with them: For all Things are made manifest by the Light, and whatever doth make manifest is Light: Wherefore the Call of Grace by the Word in the Regeneration of Sinners speaketh after this manner, Awake thou who sleepest, and arise from the Dead, and Christ shall give thee Light. The Flesh and its Works, is Darkness and Death, (The World lieth in Darkness,) and now by the Light

Light of the Gospel are made manifest, Gal. 5. 19,---21. *The Fruit of the Spirit in all Goodness, Righteousness, and Truth is in its own Nature manifest and discern'd,* Gal. 5. 22, 23. Eph. 5. 8,---14. The Light of the Gospel makes a glorious Day, and true Believers are the Children of the Light and of the Day, and not of the Night nor of Darkness, 1 Thes. 5. 5. When this Light had made some considerable Progress in the World, the Apostle of the Gentiles thus exhorts the Faithful at Rome, *Knowing the Time, that now it is high time to awake from sleep (for now is your Salvation nearer than when ye believed) that the Night is far spent, and the Day is at hand, let us therefore cast off the Works of Darkness, and put on the Armour of Light, &c.* Rom. 13, 11, 14. This Light shines like the Sun in the Firmament to guide our Feet in strait Paths and for Work: It reveals the perfect Law of God converting the Soul, the pure Testimonies of the Lord making wise the simple the right Judgments of the Lord rejoicing the Heart, and the pure Commandment of the Lord enlightning the Eyes: It works the Fear of the Lord which is clean, enduring for ever:

144 Evidence of Eternal Life

ever : And this Light is gone through all the Earth, these Words to the End of the World, and there is nothing hid from its discovery, Ps. 19. compar'd with Rom. 10. 18. Our Saviour's great Charge and Exhortation to his Disciples and Followers, is, *Let your Light so shine before Men, that they may see your Good-works, and glorify your Father which is in Heaven*, Matth, 5. 16. This Light is not a common Knowledge or Notion of GOD, but has all the Properties of Light in it, Truth, Goodness, Rectitude, Beauty, Wisdom, Purity. By it we have Fellowship with the Father of Light and with CHRIST the Life Eternal : By it we know that we know God because we keep his Commandments ; and hereby is the Love of God perfected in us, our Love to GOD is hereby prov'd and fulfill'd, and GOD manifests his Love to us in Acts of Complacency to our Comfort and Joy, and we know that we are in Him who is Love, and he who loveth God and his Brother is in the true Light. This Divine Character of Love is afterwards more asserted ; it is here mention'd only in reference to the Light
and

and w
gues fr

2.

Unctio
which t

by and
is the

comet

the far

Head

Body

Believ

bideth

Thing

is nec

Unctio

in an

lowsh

are P

in the

tual S

Chri

in Na

dren,

are k

Lusts

God

and walking in it, which the Apostle argues from ch. 1. v. 5. to ch. 2. v. 11.

2. The next Divine Character is the *Unction which we receive from the Holy One which teacheth us all things.* The Light is by and from the Spirit, but this Unction is the In-dwelling Spirit. This Unction cometh from Jesus the Holy One and is the same Anointing which is in Him the Head and floweth from Him to the whole Body and to the *Skirts of his Garments.* All Believers receive this Unction and it abideth in them, and teacheth them all Things which they know, and which it is necessary for them to know. By this Unction Believers are Consecrated to God in an holy Profession, have some sort of Fellowship with CHRIST in his Offices, and are Prophets, Priests and Kings unto God in the World. By this they grow in Spiritual Stature and Strength, so that in our Christian State and Profession as well as in Nature we distinguish between *Children, Young Men and Fathers.* By this we are kept from the Contagion of worldly Lusts to fulfil the Law of Separation unto God, and the *Love of the Father being in*

us we love not the World or the Things of it, as being sensible that all prevailing Love which is not of the Father but of the World is Lust, foolish and hurtful, and which passeth away; For what reigns in the World but the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life, Sensuality, Covetousness, Ambition? By this Unction we are kept from Seduction and Error, and know the Truth, and need not that any Man should teach us any thing New; but in retaining this we continue in the Son, who has taught us all Things, and in the Father whom the Son hath reveal'd, and in the Hope of this Promise which He has promis'd us, even Eternal Life. And thus abiding in him, when He shall appear we shall have Confidence, and not be ashamed before him at his coming, ch. 2. v. 12-28

3. The next Divine Character is Righteousness, and a doing Righteousness oppos'd to Sinning, and committing Sin and Transgression. Every Man who hath a true Hope in CHRIST JESUS purifieth himself even as He is Pure. Whosoever committeth Sin, transgresseth the Law, and ye know that Christ was manifested to put and carry away our Sins, and in Him is no

Sin:

Sin :
whosoever
known
Right
comm
of Go
the D
not c
him ;
God.
fest, a
doth m
v. 3--
sist in
Law
ties o
doing
shoul
Faith
so as
but t
Beha
Apost
God
must
1. 8.
oursel

Sin : Whosoever abideth in Him sinneth not, whosoever sinneth hath not seen Him, neither known Him. He who doth Righteousness is Righteous even as He is Righteous. He who committeth Sin is of the Devil ; and the Son of God was manifested to destroy the Works of the Devil. Whosoever is born of God, doth not commit Sin, for his Seed remaineth in him ; and he cannot Sin, because he is born of God. In this the Children of God are manifest, and the Children of the Devil, whosoever doth not Righteousness is not of God, Ch. 3. v. 3--10. This Righteousness must consist in absolute universal Respect to the Law of God, but especially in the Duties of Justice and Equity towards Men, doing unto others even as we would they should do unto us, keeping Judgment and Faithfulness in our Words and Actions, so as to do no Wrong, to use no Fraud, but to be Sincere, Candid, and Just in all Behaviour towards all Men. What the Apostle saith, That they who are born of God sin not, do not commit Sin, cannot sin, must be reconcil'd to what he saith, Chap. 1. 8. If we say we have no Sin, we deceive ourselves. And therefore it must be Ex-

L 2

plain'd

plain'd either as to the Seed of GOD in them which cannot Sin, or of what this Apostle calls the Sin unto Death, *viz.* Apostacy; or else of that Power, Liberty, and fulfilling Sin which the Apostle Paul expresth by a *living and walking in it*, Col. 3. 7. which cannot be in those who *live and walk in the Spirit*, Gal. 5. 25.

4. The fourth Divine Character is, *Love to the Brethren.* The Apostle began this 3^d Chapter with this Expression of Admiration and Rapture, *Behold what manner of Love the Father has bestowed on us, that we should be call'd the Sons of God, therefore the World knoweth not us because it knew not Him in his Son.* Beloved, now are we the Sons of God, but it doth not yet appear what we shall be, but we know that when He, i. e. the Son of GOD in whom we become Sons, shall appear, we shall be like him; for we shall see Him as He is. From hence, having first premis'd the Divine Character of Righteousness, he infers the Law of Love to the Brethren, the Children of GOD together with us. *This is the Message and Commandment which ye have heard from the beginning, that we should Love*

one another. This is the very Nature and Genius of the Gospel to inspire Love. The Doctrine of *Grace*, Goodwill, Loving-kindness, *appearing* in the Person of *Christ* coming from the Bosom of the Father and *bringing Salvation* to a sinful World should teach us Good-will, Love, Mercy, Bowels of Kindness and Compassion to all, particularly to the Miserable; but they who have obtain'd Mercy, Grace, and Salvation from God should much more embrace one another with the most fervent Affections. *By this*, said our Lord, *shall all Men know that ye are my Disciples, if ye have Love one to another.* This Charity is the *Unity of the Spirit* and the *Bond of Perfection*, nor can there be a *pure Conscience*, or *Faith unfeigned* without it. This Charity, or Divine Love of the Brethren, is so essential a Grace in the Constitution of a Christian, that without it Knowledge Angelical, Faith Miraculous, Zeal even to Martyrdom, all Gifts, Pretences, and Religion in such a Man are vain. The want of this Love is Hatred, and Hatred is Murder, *like as Cain slew his righteous Brother*, and as the World hated

and kill'd Christians, and 'tis no wonder that they do ; but for Brethren in the Faith of Jesus, in Fellowship with the Father and the Son, Fellow-sufferers in the Hatred and Reproach of the World, not to love one another, this would be so strange that indeed it cannot be. *He who loveth not his Brother walketh in Darknes* : He who doth not love doth hate his Brother and is of the Devil, and a Murtherer ; and ye know that no Murtherer hath Eternal Life abiding in him, but abideth in Death. But we know that we have passed from Death to Life because we love the Brethren. This Love must be fervent, stronger than Death ; for hereby perceive we the Love of God because He laid down his Life for us, and we ought to be willing and ready to lay down our Lives for the Brethren ; how much more forward and free to communicate of our worldly Substance to supply and releive their Necessities and Wants ? *He who hath this World's Goods, and seeth his Brother have need and shutteth up his Bowels from him, how dwelleth the Love of God in such a Man ?* Let us love, not in Word and in Tongue, but in Deed and in Truth ; hereby we know that we are of the Truth,

Truth, and shall assure our Hearts before God, (and if our Heart condemn us, God is greater than our Heart and knoweth all things; but if our Heart condemn us not, then have we confidence towards God) and whatever we ask we receive of him; because we keep his Commandments, and do those things which are pleasing in his sight. Now the Sum of all his Commandments, Old and New, is comprehended in this, That we believe in the Name of his Son Jesus Christ, and that we love one another. Beloved, let us love one another, for Love is of God, and every one who loveth is born of God, and knoweth God: He who loveth not knoweth not God, for God is Love. The Love of God was manifested in sending his only begotten Son into the World, that we might live thro' him: Herein is Sovereign Love, that when we loved not God, He first loved us, and sent his Son to be a Propitiation for our Sins. If God so loved us, we ought also to love one another. No Man has seen God at any time; if a Man love not his Brother whom he seeth, how can he love God whom he hath not seen? If we love one another, God dwelleth in us, and his Love is perfected in us: He who dwelleth in Love

152 Evidence of Eternal Life

dwelleth in God and God in him. So shall we have boldness in the Day of Judgment, because as He was, so are we in the World. Every one who loveth him who begetteth, doth also lovethose who are begotten of him. A Learned and Zealous Author in a late Treatise of The Character of a Primitive Bishop, has warmly and nobly asserted this Divine and Necessary Character of Love, Charity and Unity.

The last Divine Character is Victory over the World. Whatsoever is born of God overcometh the World; and this is the Victory that overcometh the World even our Faith: Who is he that overcometh the World, but he that believeth that Jesus is the Son of God? This speaks more than what the Apostle had express'd, ch. 2. 15--17. The World doth here primarily intend the Errors, Heresies, Schisms which infest the Church of God, but which are of the World and by its Spirit. Corruption in the Faith, Contention in dividing and breaking Love and Concord, undue Compliances contrary to that Zeal which Believers ought to have for the True Church, the Divine Worship, the holy Commandment of the

LORD,

LORD
Selfish
And t
foolish
Unity
expres
to ful
Doctr
Licen
Sham
was g
a mo
Wor
Faith
losop
of EL
tang
Wor
Chu
ish I
ter
have
Chu
Judg
at f
whe
Con

LORD, all arise from and prevail by a Selfish, Proud, Carnal, Worldly Spirit; And some in the Apostle's Days were so foolish and abominable as to break the Unity of the Body and Spirit on declar'd express Reasons of Liberty to the Flesh to fulfil the Lusts thereof; pretending the Doctrine of CHRIST to give an absolute License to those things which it is a Shame so much as to speak of; but this was gross. The Spirit of the World has a more plausible and subtle manner of Working: It corrupts the Simplicity of Faith and Christian Doctrine by vain Philosophy, human Wisdom, affected Words of Eloquence, or Terms of nice and entangling Distinction: It perverts the Worship and Discipline of CHRIST'S Church by adopting either Pagan or Jewish Rites, affecting to Worship GOD after the manner of the Nations, and to have a King or Governor Rule over the Church after a worldly sort, instead of the Judges, and the Theocracy which was at first. This Spirit affects Prudence where Zeal is requir'd; it useth base Compliance and Dissimulation to a publick

lick Prejudice in dangerous Circumstances; it cries Moderation, not from any Love to this Virtue but to gain Reputation, to make Gain and Profit, to avoid Trouble, to make a vain Shew in the Flesh. This Spirit makes Men affect Honour, Authority, Power, Riches, Ease and Pleasure, and all worldly Advantages in the Profession of Religion; ready on every Cross and Disappointment in such their governing Aims to countenance Error, to divide Unity, to forsake the holy Assembly, to set up a contrary Altar, and to make all possible Strife and Confusion, because their Pride, Humour, Ambition, Covetousness, &c. was not gratify'd. This is some Account of the World, which *Whosoever is born of God, who believeth that Jesus is the Son of God, who confesseth that Jesus Christ is come in the Flesh, doth overcome. And this is the Victory that overcometh the World, even our Faith. Ye are of God, little Children, and have overcome the Spirit of Antichrist which now is in the World; because greater is He that is in you, than he that is in the World. They are of the World, therefore speak they of the World, and the World hear-*

eth

eth the
God h
not us
and t
that
lievet
Auth
whill
by w
Worl
new
Place
by hi
Wor
T
Chila
stical
Reve
in hi
muc
plain
Cha
of th
of G
stand
in F
Chr

eth them. We are of God, he who knoweth God heareth us, he who is not of God heareth not us. Hereby know we the Spirit of Truth and the Spirit of Error. And who is he that overcometh the World, but he that believeth that Jesus is the Son of God, by whose Authority alone we are Govern'd, who whilst He was in the World was not of it, by whose Cross we are crucify'd to the World, in whose Resurrection we are new Creatures entred into the Heavenly Places, and whose coming and Kingdom, by his Spirit in his Church, is not of this World, nor after the Manners of it.

These are the *Divine Characters* of the *Children of God*, the *Members of Christ's Mystical Body*, the *Heirs of Salvation*. The Reverend and Excellent Mr. Thomas Cole in his Discourse of Regeneration has with much Spiritual Light and Evidence Explain'd the Nature and Power of these Characters. The Conclusion and Result of the whole is this, *We know that the Son of God is come, and has given us an Understanding to know Him who is True, and we are in Him that is true, even in his Son Jesus Christ. This is the true God and Eternal Life.*

156 *Evidence of Eternal Life*

I shall shut up all with a few brief Remarks.

1. Whereas an Ingenious Gentleman || did several Years ago offer an Argument (it matters not to me with what Spirit and Design, whether of Singularity or worse, whether as believing the Consequence drawn, or to Ridicule the Sacred Promises) to prove, That by the Covenant of *Eternal Life* Believers in CHRIST JESUS (substituted for them in his Death, and representing them in his Resurrection) have a Right and Title of *Redemption* from Death, (which CHRIST endur'd as bearing their Curse,) and of *Possession* of that Life and Glory of which He stands possess'd in their Name and for them: That in fulfilling the Law He must obtain the Reward, and in saving us from Sin He must abolish Death: And to this they are entitled who *believe* in Him for it. I shall not stand largely to enervate this Argument; but rather observe, That from the Tenour of this Discourse it appears, that the whole Argument is granted, and

|| *Asyl* against Death,

more;

more
with
the M
invic
CHR
Him
py d
Life
shall
cal B
semb
with
with
Mr. S
trem
Curi
again
State
com
that
Justi
lish'
Eter
Cov

* L
Gosp

more; for all Believers *have Eternal Life*, without a Faith of Translation. When the Man dyeth the Believer liveth by an inviolable Union of Soul and Body with CHRIST his Head and with the Father by Him *. The separation of Soul and Body doth not affect this their Union and Life thereby: And when Soul and Body shall be rejoynd, when the whole Mystical Body shall appear in one general Assembly, then our Life which now lies hid with CHRIST in GOD shall appear in us with Glory. And whereas the Judicious Mr. *Staynoe*, † running into a contrary Extreme doth affirm, the first Sentence and Curse to hold its Obligation and Power against Believers, and that our New State in CHRIST JESUS doth not actually commence till after the Resurrection, and that no Believer is Adopted, Pardon'd, Justify'd till all the Effects of Sin are abolish'd: It is granted, that we now have *Eternal Life* only in CHRIST our Head by Covenant-right, by the First-fruits of the

* *Luke 20. 38, John 11. 25, 26.* † See also *Marshall's Gospel Myst. of Sanctification, Direct. 12. p. 236—243.*
Spirit

158 *Evidence of Eternal Life*

Spirit, by Faith and Hope, and that our Adoption, Pardon and Justification are so given us now, as also to be reserv'd for us untill the Great Day.

2. We here observe how Glorious the Ministry of the Gospel is, and what it is to Preach JESUS to be the Son of GOD, and to believe in his Name. It is to explain the Nature, make out the Title, produce the Evidence of *Eternal Life* given in CHRIST JESUS. Thus CHRIST is the Word of GOD; the whole Volume of Sacred Scripture Testifies of Him; † the Testimony of Jesus is the Spirit of Prophecy; He is the Beginning and the End of the Ways, and Word of GOD; in Him all the Counsels of GOD, and all his Promises are establish'd. We must desire to know and to preach nothing but Jesus and his Cross, and to manifest Him to be the Wisdom and the Power of God. We must glory not in the Flesh but in the Lord, and in Him as made of God to those who are in Him, Wisdom, Righteousness, Sanctification and Redemption. We must count all things loss and dross for the

† *Wayenw*, Samm. Theol. Christ. Cap. 4. de viis Dei.
excellence

excellence
Lord,
in him
which
Faith
God by
of his
Suffer
Death
and l
Flesh
Great
fest in
of An
on in
Thus
of the
Worl
thing
dom
which
but
whom
Rich
Gen
Min
Glor

excellence of the Knowledge of Christ Jesus our Lord, that we may win Christ, and be found in him, not having our own Righteousness which is by the Law, but that which is thro' the Faith of Christ, the Righteousness which is of God by Faith: To know Him, and the Power of his Resurrection, and the Fellowship of his Sufferings, and be made conformable to his Death, in our Victory over the World, and leading the Life which we live in the Flesh by the Faith of the Son of God. Great is the Mystery of Godliness, God manifest in the Flesh, justified in the Spirit, seen of Angels, preached to the Gentiles, believed on in the World, received up into Glory. Thus we preach JESUS, and the Fellowship of the Mystery, which from the beginning of the World has been hid in God who created all things by Jesus Christ, and the manifold Wisdom of God in the Church. Even the Mystery which has been hid from Ages and Generations, but now is made manifest to the Saints, to whom God would make known what are the Riches of the Glory of this Mystery among the Gentiles, which is Christ among you by the Ministry, and in you by Faith, the Hope of Glory. Whom we preach, warning every Man,
and

160 Evidence of Eternal Life

and teaching every Man in all Wisdom, that we may present every Man perfect in Christ Jesus.

3. We learn from hence where to seek and find CHRIST in Earth: Where the Divine Shepherd feedeth, and maketh his Flock to rest. Where the Primitive Commission obtains; the valid Administrations in CHRIST'S Name are perform'd; and to whom He fulfils his Promise to be with them to the End of the World. Where is the Apostolical Succession; the Church of the Living God, where is the Spiritual Worship establish'd in the Everlasting Covenant and Priesthood, * the Christian Bishop to whom the Care of the House and Family of God is committed, in subjection to whom our Unity with Christ the Archetypal Head is maintain'd, and without whom nothing can be done pleasing to God in his Church, as the Primitive Fathers speak. We learn where is the holy Society and Fellowship, the Body of CHRIST; the Divine Unction and Spirit; the pure Love and Chari-

* See beautiful Pattern and Order of the House of GOD.

ty ;
Eter
Voic
will
Prea
ance
ranc
gree
the
of t
4
term
vine
natu
nera
vena
stific
Eva
or a
ing
Mer
app
Hin
Sain
and
tem
from
Rev

ty; the Victory over the World, and the *Eternal Life*. CHRIST's Sheep hearing his Voice (and the Voice of a Stranger they will not hear and follow) in the true Preaching of Him, will by a Divine Guidance, in a direct Way, with much Assurance follow Him to his Sheep-fold, to his green Pastures, to his glorious Peculium, the Shepherd's Tents, and the Footsteps of the Flock.

4. From hence we may judge and determine concerning the Doctrines of Divine Grace and Human Merit; of Supernatural Power and of Free-will in Regeneration; of the Gospel Promise and Covenant, Whether it be a new Law of Justification and Life to be obtain'd by Evangelical Works of sincere Obedience, or a Divine Instrument and Act conveying *Life Eternal* to *Believers* as such, as Members of the Mystical Body by Faith apprehending CHRIST and uniting us to Him; of the certain Perseverance of Saints in an uninterrupted State of Grace and Justification, and of their partial and temporary, or total and final falling away from both; of the future Judgment and Reward, whether it supposes Believers to

be in this World in a State of *Trial* working out a future Justification and Salvation, or shall be the full Revelation of Grace and Salvation given them in CHRIST, thro' Faith, by the Spirit, working in them a Conformity to CHRIST in a State of Service and Sufferings on Earth that they may bear a likeness to Him in Glory hereafter? If GOD's ordaining CHRIST from Everlasting to be an Head, giving to him a Seed, and giving them Life and Grace in him before the World began; if GOD's sending his Son in Time by his Obedience and Suffering to obtain *Eternal Life* in his own Person for their sakes for whom He assum'd our Nature, and sanctify'd himself in his Death; If our Union and Implantation into CHRIST by Faith, as the Law of Grace intitling us to all Spiritual Benefits and Heavenly Blessings in Him; if that Almighty Power which quickneth regenerate Souls unto a Vital Union with CHRIST their ordain'd Head, and raiseth them to sit with Him in Heavenly Places, inviolably securing their constant uninterrupted abiding and continuing in Him
and

and *Eternal Life* thereby ; * and if the Spirit of CHRIST dwelling in Believers, shall in the last Day raise up their Mortal Bodies in a likeness to the Glorious Body of CHRIST to sit down with Him on his Throne Judging the World ; if every Act concurring in this Blessedness of Believers must by the express Authority of Scripture, and in all sound Reason and Judgment be solely ascrib'd to Sovereign Grace, distinguishing Love, Covenant Faithfulness, Efficacious Power ; and the whole Chain of Causes in this Salvation doth in no wise depend on Man's Will, Merit, or Power, nor is liable in any one Link to be broken ; then may we easily judge, and safely determine concerning those Doctrines which have created such Disputes and Divisions in the Christian World. † *Belagianism, Arminianism, &c.* must then

* *Iesus Christus in quo divinitatis plenitudo inhabitat Corporaliter, & potestas æternæ infinitatis in eam omnem terrenæ mentis amplexum excedit, & ipse Immortalis neque morte vincendus pro morientium æternitate mortuus ; nos a morte cum seipso Excitat, & ad divinitatis suæ Naturam trahit, ut in Æternitatis Vitam Rediremus, & Immortalitati Renasceremur.*
Hilar. Pictro. de Trin. lib. I. p. 5, 6.

† *Dr. Edwards's Verit. Redux. Preface. Heidanus de Orig. Erroris. Cocceius de Fœdere cap. IX. Sect. 272.*

64 *Evidence of Eternal Life*

being judg'd to be a Natural kind of Religion, which has no Religion in it, is no Bond of Union between God and Man, doth not sanctify but dishonour the Name of God; and the contrary, to be the only Truth and Doctrine worthy of and agreeing with Divine Revelation.

5. And *Lastly*, Whereas the Ingenious Dr. *Barthogg* *, agreeably to the Scheme of many other Learned and Worthy Persons, has with special Care and Diligence Interpreted the whole Revelation of God's giving Life and Glory in *Christ Jesus*, to signify in general his Reveal'd Purpose and Promise made to *Abraham's Seed*, i. e. *Christ*, That in him all Nations should be blessed, i. e. the Gentiles should be Called unto a Fellowship with the Jews in the Covenant of God, and be Justify'd and Glorify'd only by Faith in *Christ Jesus* the Son and Heir of all things: That this Pre-ordination of Divine Priviledges, Graces, and Blessings to be given to the Gentiles through Faith in *Christ Jesus* is the Purpose of Election and predestination so much Celebrated in the New Testament,

* Christianity a Revealed Mystery, &c.

the Myſtery hid from former Ages; and this excluſive of any Divine Purpoſe and Decree which ſhould unalterably eſtabliſh the Eternal Condition of particular Men Tho' what is ſaid in the fore-going Diſcourſe doth, as I judge, carry its own Evidence in it fully Confuting this Hypotheſis; yet I ſhall endeavour more plainly and fully to Reſute that favourite Opinion, and to Confirm the General Argument which has been propos'd, That God did ordain his *Son Chriſt Jeſus* as an Head of a Myſtical Body having all its Members appointed to it; whereby the Eternal Condition of particular Men was unalterably eſtabliſh'd; and *Eternal Life* was by that Purpoſe of Grace given to them.

The Dr's Explication and Argument do, as I think, unhappily labour under a treble Default: *First*, That his Hypotheſis obliges him to ſome Explications of Sacred Scripture and Doctrinal Assertions which few will approve. *Second*, That allowing all the Sacred Scriptures which he has produc'd to ſpeak only of an Election and Predeſtination of Nations and People to be Call'd to the Fellowship of God's Promise and Covenant by the Goſpel,

yet a particular Election and Predestination of Persons specify'd in that general Purpose and Decree will be plainly prov'd from other Passages in Sacred Scripture. *Third*, That his Hypothesis cannot itself stand without admitting those Immanent Acts of God and their relation to what he calleth God's *Revealed Purpose*, which do absolutely and necessarily infer and include all that which he has given himself so much trouble to exclude. I might, as I conceive, venture these Remarks without any further Proof, leaving it to every Candid and Capable Reader in comparing his Book with this Discourse to judge how far they are Just: But I will by a few Particulars justify each Remark.

I. Some Explications of Sacred Scripture and Doctrinal Assertions necessary in that Hypothesis, are too evidently false to procure Approbation from many. In Explaining that Chain of Salvation which the Apostle *Paul* proposeth, *Rom. 8. 28, 30.* which he lays as the foundation of his Discourse; he Remarks that the *Five Acts* of God which are the several Links in that golden Chain, there mention'd being all express'd in *one Tense*, must all be un-

derstood to be done at one time; all respect the Divine Purpose and none to be spoken of the actual Execution. Who He foreknew, them He did at the same time predestinate, and at the same time He called, this strikes great light into his Design, and is necessary in his Argument but if the actual Execution of an Eternal Purpose in the effectual Calling particular Persons to believe in CHRIST and suffer for him be really intended in the Expression of the *Apostle*, then is this his Remark a darkning Divine Counsel by Word without Knowledge. Let the Reader consider the *Apostle's* Discourse, and judge He explains, Eph. 3. 9. the *Mystery hid in God from Ages*, (which our Translators render *from the beginning of the World*), to intend no other than the Legal Dispensation, plurally called *Ages* as being measur'd by *Jubilees*; when yet the main Argument in his Discourse is to prove, That the Purpose and Mystery spoken of was before reveal'd and contain'd in the Promise made to *Abraham* 430 Years before the Law was given; the Mystery and Hope promis'd before the Times of the Law and yet hid from the *Ages* contain'd in the Legal Dis-

168 *Evidence of Eternal Life*

penſation; which Miſtake is yet more groſs when he explains the χρόνοι αἰώνιοι, 2 Tim. i. 9. and Tit. i. 2. *tempora ſecularia*, the *Secular Times* to be the *Times of the Law*. Theſe *Ages of Time* do comprehend the whole Diſpenſation of Times, and every Promise and Covenant of GOD therein made, and the Purpose of GOD concerning Life and Salvation by JESUS CHRIST to ſinful Man was a Myſtery hid from all former Ages in compariſon with that Revolution which is made of it by the Goſpel. But to explain this Purpose hid from Ages, to ſignify GOD's Promise made to *Abraham*, is to ſerve an Hypotheſis and do open Violence and Force to the *Apoſtle*. This Violence offer'd to the *Apoſtle* is the greater, when he explains GOD's *chooſing us in Chriſt before the Foundation of the World*, to reſpect the *Moiſaical World which ended at the Deſtruction of Jeruſalem*, referring the Reader to *Matthew* 24. 2, 3. *Matthew* 13. 35. compar'd with *Pſal.* 78. 2, 5. By ſuch Rules of Interpretation, GOD's Eternal Love in Electing and Predeſtinating thoſe whom He gave to his *Son* and appointed to Salvation is turn'd into a general Purpose reveal'd in the Covenant made with *Abraham* of Calling the Gentiles to obtain Juſtification and Bleſſedneſs by Faith in CHRIST JESUS. Some ſeem to think any Expoſition of Sacred Scripture to be laudable which doth but deny

deny the Election of particular Persons, and make GOD's Grace in Saving Men to depend on their Duty to Him, which the Doctor doth sufficiently express to have been his great Scope and End. His Doctrinal Assertions are of a like stamp: That as the Gospel Promise and Covenant is not Preached to any certain Men in particular; so the Objects of GOD's *distinguishing Fore-knowledge and Purpose* are not Persons merely, and in particular; but People in general: That effectual Calling tho' it be the Work and Operation of GOD and by all its true Subjects must be ascrib'd to Grace, yet it may not be conceiv'd as a thing *fatal*, a thing so done by GOD, that Man hath nothing *at all* to do therein; that tho' it must be yeilded that *Faith* is the Gift of GOD, yet it is not given *whether Men will have it or not*: These are unworthy Reflections insinuated against the Common Doctrine of Sovereign and Efficacious Grace: And the true meaning of them in the Doctor's Hypothesis is, That the Spirit of GOD and his Grace are by and with the Gospel so given to all, that with these Aids and Helps they are left to the use of their own Liberty, and the determining Power in particular Persons lies in their own Wills. He reflects on those who have very unhappily impos'd on the World such mistaken Notions of Election and Reprobation as confound Grace with *Fate*; such as represent GOD as *Arbitrary* and Tyrannical, absolutely disposing of his

170 *Evidence of Eternal Life*

Creatures as a Potter doth of his Clay without allowing them any hand in making their own Conditions; and as *Unreasonable* in expecting Impossibilities, requiring more than their Capacities can any wise reach and extend to: All which kind of *Talk* in these sublime Points must, as I think, be pronounced to have been very unworthy of a Scholar, ever since (to name no others) the Excellent Bp. *Davenant* answer'd Mr. *Hoard*, and to be always unbecoming a Christian and a Protestant, considering the Harmony of Confession of Faith in all Reformed Churches in the Doctrines thus Reflected on.

2. Supposing and allowing all the Sacred Scriptures which he has produc'd to speak only of an Election and Predestination of the Gentiles to be call'd to the Fellowship of God's Promise and Covenant by the Gospel; yet a particular Election and Predestination of Persons specify'd in that general Decree and Purpose will be plainly prov'd from other Passages in Sacred Scripture; and then to what purpose is all this waste of Labour and Pains? Suppose that several Places of Sacred Scripture have from a forward Zeal and prejudicate Opinion been interpreted of an Absolute Decree concerning particular Persons, which do indeed intend no more than GOD's gracious Purpose to Call the Gentiles by the Gospel to obtain the Adoption of Children, the Justification of Life, the Inheritance of

Glory by believing in CHRIST JESUS; yet if other Passages in Sacred Scripture do evidently prove the Election of certain particular Persons, What will then follow? but that the Man who thus deluded himself and calls the *Election of Persons* unto Faith and Salvation, a *confounding Grace with Fate*, doth resist the Holy Ghost in opposing the Truth by him reveal'd. I confess I do apprehend, that the Purpose of God in ordaining his Son as the Head of Life and Salvation; in Predestinating those who shall believe in him to obtain Spiritual Privileges and Blessings as in him; in appointing the Dispensation of Times, of those Ages in which this Mystery should lie hid, and of that fulness of Time when it should be revealed; I say, that this general Purpose is principally intended in some Places which speak of Election and Predestination; and particular Persons are incidentally spoken of as such in whom this general Purpose of Election obtains, takes effect and shews itself. But even this will yield a good Argument, that GOD established and confirm'd his general Purpose of Saving Sinners by Christ and by the Gospel in a special Election of particular certain Persons in whom this his Purpose and Grace should be of sure Effect. And besides this, there are many places in Sacred Scripture which do not at all intend any such general Purpose of Grace; but speak directly of an Election of particular Persons. I shall not pretend at large to shew

what Scriptures may be absolutely insisted on as proving an Election of Persons; but only produce one Instance in this kind: Suppose then, because some will have it so, tho' to me the contrary is very evident, That the *Apostle's* Discourse *Rom. 9.* from *v. 7,* to *13.* speaks not at all of an Election of particular Persons; but only that the same Sovereign Grace which is said, *in Isaac,* exclusive of *Ishmael,* shall thy Seed be called: And again, *Jacob have I loved,* and *Esau have I hated:* the same free and Sovereign Grace purposed, in the Rejection of the *Jews,* to Call the *Gentiles:* and that *GOD's Election* and *Covenant* did stand not in *Abraham's* Natural Seed and Posterity, but his Purpose was declared, that in *Christ* as *Abraham's Seed* All Nations should be blessed. Supposing this, yet what shall we say to *1 Thes. 1. 4, 5.* (besides many other places) where the *Apostle* from the Efficacy of the Gospel working Faith in particular Persons argues their Election of *GOD?*

3. The Dr's Hypothesis cannot itself stand without Admitting those *Immanent Acts* of *God,* and their *Relation* to what he calleth *Revealed Purpose,* which do absolutely and necessarily infer and include all that which is his principal design and care to Exclude. His Hypothesis is that *GOD's* purpose of Grace according to which the believing *Romans,* and other Believers of the *Gentiles* are said to have been Called is his great Counse

revea
Abrah
design
Gentil
Blessin
appropri
Purpo
it's E
is ver
quen
are no
or D
heart
some
must
of th
latio
natio
nent
other
I do
and
mife
gue
the
Evde
First
Cal
CH
Ju
GC
vey

reveal

revealed in the Covenant of Grace given to Abraham, Gen. 17. 18.—18. 18.—22. 18. The design and counsel of God in after-time to take the Gentiles into equal participation of the federal Blessing, together with the Jews, thro' Christ, is appropriately and by way of Eminence stiled the Purpose; as being a design Revealed long before it's Execution and Performance. And the Doctor is very careful to draw the necessary Consequence of this Assertion, That by purpose we are not to understand any secret private Counsels or Decrees of GOD that lie concealed in his heart, in reference to this or the other World, but some Revealed purpose and decree. And that we must judge of the Nature, Order, and Extent of this purpose according to the Analogy of Revelation in Sacred Scripture, and not by any Imaginations that we form to our selves of the immanent Acts of GOD, and their Relations one to another according to Humane Methods. He adds, I do not find the Apostle to speak of this Counsel and Purpose as it is an Eternal Act, but as a Promise revealed in Time. Upon this bottom he argues well that CHRIST is the Head of the Election, the Beloved in whom is GOD's ^{Exercitia} his good Pleasure and Grace, and First-born among many Brethren, that our Calling is to the Knowledge and fellowship of CHRIST, to be conformed to his Image, our Justification only by Faith in him; and that GOD even the Father then gave and conveyed this Inheritance and Glory to all Believers

174 Evidence of Eternal Life

lievers. when he revealed this purpose and
 promise of Grace to be a GOD, even the
 Father, to *Abraham* and his *Seed*; first to
 CHRIST the true Son of Promise, and so by
 Consequence to All in his Covenant by be-
 lieving. This Scheme lays the *Foundation* of
 GOD's purpose and promise, Establishing
 our Acceptance in the Beloved and Salvation
 by Faith, in *Time*; and that not from the
beginning and the *first Promise* but from *Abra-*
ham's Covenant; and the Execution of this
 Purpose by the Gospel doth not respect cer-
 tain particular Persons, but the Gentiles
 Universally. Having stated his Notion I shall
 in a few Words prove, that the Covenant and
 Promise of Life in CHRIST JESUS is *Eter-*
nal; and that the execution of it doth respect
 particular Persons as the proper Objects of it.
 That God's Covenant and Promise of Life and
 Grace given in *Christ Jesus* is *Eternal*, tho' there
 was then as the Doctor observes, p. 18. no Man to
 make it to, is plainly express'd in those Sacred
 Scriptures which have been vindicated from
 the Doctor's Exceptions; and is further argu'd
 and prov'd from that *Caution* which he inti-
 mates not to consider the *Immanent Acts* of God
 which he allows to be *Eternal*, and their *Rela-*
tion to one another according to Humane Methods,
i. e. as I understand it, according to the best
 Laws of Wisdom which engage Men by *Im-*
manent Acts to frame and settle the whole De-
 sign in their own Minds before they discover

any

any part of their Counsel. If GOD's Purpose of Grace had not its real foundation in any temporary Covenant and Promise, but the declaration of it to *Abraham*, as well as the after execution of it by the *Gospel*, doth necessarily presuppose *Eternal Immanent Acts* in GOD, which I take to be self-evident, then doth the Doctor's Hypothesis necessarily fall if we do not include that which he design'd to exclude. Besides, tho' the Apostle for the greater Conviction of Judaizing Christians, doth often refer to *Abraham's* Covenant and the Dispensation of Grace made to him, the *Sacred Scripture* fore-seeing that God would justify the Gentiles thro' Faith, preach'd before the *Gospel* to *Abraham*; yet is this *Everlasting Gospel* of still more ancient Date, and this Covenant and Mystery was declar'd in the first Promise, long before any Distinction of *Jew* and *Gentile* was intimated. And *Adam* himself was a *Figure* and *Type* of *Him*, of whom it was even then appointed that He should come. This Promise therefore was reveal'd from the beginning of *Ages* in time, and was made before them all.

This being prov'd and allow'd, it will of course follow that the Objects of this Divine Purpose are not specify'd from any Distinction between *Jew* and *Gentile*, and do not depend on any other Considerations of Nations and People as such, but are certain particular Persons whom GOD fore-knew and predestinated by *Eternal Acts* of his own Will, whom He

He effectually calleth in time to believe in CHRIST JESUS, and whom upon their believing He justifieth and glorifyeth. The *Doctor* has no other Argument against this, but what lies in his main Hypothesis, that GOD's Purpose according to which Men are Called was the Counsel of his Will declar'd to *Abraham* to save the *Gentiles* by Faith; but if this be not that Purpose and Election of GOD from whence Effectual Calling derives, but there was among the Natural Seed of *Abraham* as well as there is among the *Gentiles* a Remnant according to the Election of Grace, as of all, whether *Jew* or *Gentile*, it must be said, the Election obtains, and the rest are blinded, Rom. 11. Then is his Argument fully disprov'd. What he, as others, so often repeats of GOD's Saving Men whether they will or no, as Machines and Brutes, without any regard to his own Laws and their Duty, were by plain irresistible Force, is all Reflection and Abuse, which may with a dangerous Influence harden those who always err in the unbelieving Hearts, not knowing God's Counsels and Ways; but will be always rejected with Abhorrence by those who know the Truth as it is in *Jesus* concerning the Eternal Purpose of Election and the Grace of GOD in Effectual Calling.

F I N I S.



e in
neir
The
hi
nat
are
to
t if
OD
but
bam
em-
a
aid,
ded,
dif-
eats
l or

cti-
ous
be
isels
with
ruth
ur-
in

